THE PULPIT INCENDIARY:

OR,

The Divinity and Devotion of Mr. *Calamy*, Mr. *Case*, Mr. *Couton*, Mr. *Cranford*, and other *Stock-Colledge* Preachers in their Morning Exercises,

with the keen and angry Application thereof unto the Parliament and Army.

TOGETHER

With a true Vindication of the Covenant from the false Glosses put upon it, and a plain Indication of Covenant-breakers.

Micha 3. 5, 6.

Thus saith the Lord concerning the Prophets that make my people to err, that bite with their teeth, and cry peace; and he that putteth not into their mouthes, they even prepare warre against him; therefore shall night be unto you, that you shall not have a vision; and it shall be darke unto you, that you shall not divine; and the Sun shall go down over the Prophets, and the day shall be dark over them: then shall the Seers be ashamed, and the Diviners confounded, yea they shall all cover their lips, for there shall be no answer of God.

Verse 10.

They build up Zion with bloud, and Jerusalem with iniquity, the Priests thereof teach for hire, the Prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord amongst us? none evill shall come upon us.

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THE
Pulpit Incendiary.

IF *the eare trieth words, as the mouth tasteth meat,* we have cause to complain against some of our Citie Preachers, whose profest function, place & calling is to be the faithfull Stewards of Jesus Christ, appointed by him to give us our portion in due season, *viz.* to breake unto us the bread of life, that in stead thereof *feed us with wormwood, and make us to drinke the waters of gall,* as at other times, so especially in their *MORNING LECTURES* day after day, affording us little else than (in stead of the pleasant fruits of the garden of *Eden,* and the sweet bunches of the land of *Canaan,* the milk and hony, the marrow and fatnesse of the Gospel of Christ) *the apples of Sodome, bitter clusters,* and *bitter herbs, bitter waters* from bitter vessels, corrupting the streames of the *waters of the Sanctuary,* and making them taste like the waters of *Marah,* imbittering our spirits each against other, filling our mouthes with *bitter complaints,* making us to *lead bitter lives, whetting our tongues* (by their morning instigations) *like swords, and shooting out arrowes* (each against his brother all the day long) *even bitter words,* so perverting the naturall, sweet, and candid Genius of our *English* nation; whose common propensity is, to respect, refresh, and love one another) that we are ready to be *devouring and biting*

bleſſed ſtreames of the waters of life, and ſo ſupply them from

one another, and in danger to *be conſumed one of another*, to bathe our hands in one anothers blood, and ſheath our ſwords in one anothers bowels. We did hopefully expect, that the powerfull predominancy of that divine Spirit of Jeſus Chriſt (which we hope is in them) together with the wofull experience of continued peeviſhneſſe each againſt other, producing nothing but diſtempers in the mind, and diſtractions in the State, a ſad eſtrangement from *the life of God*, (who will not dwell with a *froward heart*) the due obſervance of the great law of our liege Lord, that *we love one another*, the lifting up of the hands of our enemies which did hang down, the ſtrengthening of their knees which were ſo much infeebled, the refreſhing of their fainting hearts that did wither like graſſe, the enlivening of their drooping ſpirits, which did fall and pine and die within them; we did hope (we ſay) that theſe particulars, and the conſiderations thereof, would at leaſt have been like the tree caſt into the wa-
Exod. 15. ters of *Marah*, to ſweeten and heal the bitterneſſe thereof: But alas *we looked for healing, but no good comes*, the morning Lectures, which they are pleas'd to call the Ark of God in their frequent removals month after month from place to place, are ſo model'd, fram'd and conſtituted, that they are not like the Ark of old in
1 Sam. 5. 1. the Camp of Iſrael, but like as that Ark was in *Aſhdod*, *Gath*, and *Ekron*, the Cities of the Philiſtines, a judgement rather than a mercy, the ſpirits of men that look into it (like the men of *Beth-ſhemeſh*) being ſmitten with rancher, frowardneſſe and diſtemper each againſt other, making *a lamentable ſlaughter* of thoſe ſweet affections of love, kindneſſe, gentleneſſe, goodneſſe, patience each toward other, which did ſo famouſly abound amongſt *Engliſh Chriſtians* in former dayes, we cannot deny, but with all thankfulneſſe acknowledge that this Ark of God (as they are pleas'd to tearm it) is ſometimes drawn by milch kine, we mean this morning Lecture ſometimes performed by truly pious and ingenious Miniſters, feeding our ſouls with the milk and hony of the land of promiſe, rejoycing our ſpirits with the bleſſed melody of the *joyfull ſound* coming unto us *with the fulneſſe of the bleſſing of the Goſpel of peace*, and furniſhing our judgements with divine principles of faith towards God, and love towards brethren, and the Lord recompence their labour of love, bleſſe them with all ſpirituall bleſſings, powring forth into their ſoules the bleſſed

blessed streames of the waters of life, and so supply them from day to day, that *out of their bellies may* alwayes *flow rivers of living waters.* But wofull experience makes us complain, that this Ark of theirs seemes frequently to be drawn rather by Bulls of *Basan* than milch kine, tossing and goring the Parliament and Army, and their dissenting brethren from day to day, malitiously fomenting contentions, strifes and divisions, even amongst the children of grace, and love, the sonnes and daughters of the most high God; we did verily hope that our uniting together (as by so many bonds of Nature and Grace) so especially by the SOLEMNE LEAGUE AND COVENANT, which we have taken in judgement and understanding, as themselves have done, would have been a soveraigne Balme to have healed our breaches, but *Simeon* and *Levi* deceived the *Sechemites* by charming them into the bond of *Circumcision*, and then destroyed them while they were sore; but *Jacobs* curse will be upon such *instruments of cruelty*, which is, *to be divided in Jacob, and scattered in Israel*; but lest it should be said unto us as the Jewes said unto Christ, *Thou hast a Devill, who goe about to kill thee?* we are slanderers in our assertions, who have so abused the Parliament, Army and people of God, as these words expresse? we have here set down some few, and but a few, of those froward expressions of this nature vented in pulpits from these morning preachers; which though they have been so managed by some (though not by all) that they have blindfolded the Parliament and Army by cunning expressions, as the Jewes did Christ: yet they very well know, it would be no hard matter for their audience to propheste who it is that smites them: the truth whereof will clearly appeare by these FEW instances, (for we are not willing to offend the palats of ingenious men with *too many* of such bitter clusters) but if occasion requires, we can make it appeare, that there is a greater vintage of these wilde and sowre grapes, then we are willing to produce to set on edge the Readers teeth. Gen. 49. 5. Joh. 7. 20.

Mr *Witham* Minister at *Albans Woodstreet*, *London*, after morning Lecture in *Walbrooke* 1647. *March* 3. prayd for the King, Parliament, and Army thus: Mr *Peter Witham* at Albans Woodstreet.

FOR THE KING, Lord advance the King, put the Crown AGAIN upon his Head, and the Scepter into his hands,

hands, give him the heart of *David*, the head of *Solomon*, &c.

FOR THE PARLIAMENT, Lord humble the Parliament for all their abhominations: May not we say of this Parliament as once the Prophet said of Israel, *Ah sinfull people!* so may not we say, *Ah sinfull Parliament!* Ah Lord, may not all our troubles, sorrowes, miseries, the Errors, Heresies, and Blasphemies of the times be laid at the Parliaments doores? &c.

FOR THE ARMY, Ah Lord, we feare that this Army is like the Beast spoken of by the Prophet *Daniel*, which had ten hornes, out of which sprung a little horn to push thy truth withall, &c.

Mr *Witham*, what is the meaning of these passages in your prayers, *Advance the King, Humble the Parliament?* Is it not to justifie the King and condemne the Parliament? to bewaile the dejection of the King, and the exaltation of the Parliament? to tell the people that the Parliament hath taken away the Crown from the Kings head, and put it on their owne? Is the Kings condition under restraint by the Parliaments order, and the Parliaments condition somewhat advanced through Gods mercy, the *one* the object of your *pitie*, the *other* of your *envie*, that you thus pray for the *advance of the one*, and the *humbling of the other?* would you not that the people endeavour to bring to passe the matter of your prayer, *viz.* the *advancing of the King*, and the *humbling of the Parliament?* Is the Parliament so guilty, and the King so innocent, that you can lay all our evils at the Parliaments doores, and none at the Kings? Had the King vanquished the Parliaments forces, as the Parliament hath the Kings, durst you thus openly have prayed for the *advance* of the *Parliament*, and the humbling of the *King?* Are you so pure, so perfect, so hearty a Royalist, that your spirit thus pants and thirsts after the *advance* of the *King*, and the *humbling* of the *Parliament?* Is not your mentall designe, and the naturall tendencie of these your prayers to raise up the affections of the people towards the King; and incense them against the Parliament? and are not Incendiaries as bad as Sectaries? Is the Parliament so blameworthy in the toleration of the one, and innocent in the toleration of the other? Doe you not call the *toleration* of Sectaries an abomination to the Lord? and would you not call the *punishing* Incendiaries, (if you be one of them) the persecution of Saints?

Saints? Could *Oxford Audicus*, or *Pragmaticus* himself, ever do more, than to lay all our evils at the Parliaments doores, as you have done? Nay, is it not questionable, whether ever the prayers of the one or the other (at least publickly performed) were ever guilty of such scandalous slanders as these import? Can Papists or Prelats, Priests or Jesuits, Monkes or Fryers in *England*, *France* or *Ireland*, or any where else, more effectually inveigh against our present Parliament in the face of the people, than by crying out, *Ah sinfull Parliament*, as you have done?

And as for the Army, many a good work they have done for you; for which of these doe you thus abuse them? Are THEY *the Beast with ten hornes to push downe the truth withall?* What? because they have knockt off the hornes of those who would have pusht, and goar'd, and kil'd the children of truth? You cry out against the Army as the Jewes against Christ, *Away with them, away with them*, though under God they have been your Saviours; and malice it self cannot declare, *why, what evill they have done you?* Would the Kings Army (thinke you) if they had been victors, have suffered such bold abuses from you, as these have done? Did they take such pleasure in *pushing* with their hornes, as your words declare? Might not they have pusht you out of your pulpits for such provocations before now? Do not you *push*, and punch, and gore them morning after morning, in one pulpit after another; and yet complaine of their *pushing*, though they let you alone? Is it not their TAMENESSE and unaptnesse to push, which makes you so WILD and bold in pushing them? Suppose some in the Army should push at the truth by error and wickednesse, must the Army be charged with it? Would it be well taken, think you, if that because some of the Ministers and Elders of the Province of *London*, are perhaps proud, froward, peevish, pragmatick, incendiaries, stirring up the people against Parliament and Army, the Ministery & Eldership of the Province of *London* are all these? Mr. *Witham* summon up your Christian experiences, and then tell us, Can the spirit of love, desire, and affection to the Parliament and Army (suitable dispositions for that part of prayer which is called *Intercession*) breathe out those requests which are so full of angry invectives against them both? If not, are revenge, disaffection, anger and passion (think you) some of these spices to

make

make a confection, and pleasant incense for the nostrils of the Almighty morning after morning? Will the spirit of *Prayer* and the spirit of *Slander* mingle together at the throne of grace? Are not your prayer-expressions seeds of divisions between Parliament, Army and people? and doe you pray for *Peace*; and sow the seeds of *Warre* in one breath? Can the same Fountaine yeeld forth bitter waters and sweet; the same mouth blesse and curse at the same time? Are such *Muleto* prayers, thinke you, the genuine product of the divine Spirit? No more to you Sir, but onely this, Take heed of bringing your holy sacrifices to the heart-seeing God *with an evill mind.*

Mr *Edmond Calamy* of Aldermanbury, *London.*

Mr. *Edmond Calamy* of *Alderman-Bury*, *London*, preaching at *Michaels Cornhill*, *London*, about the Doctrine of the Resurrection, pressing his auditory to rise from sinne, would needs be pleased to enforce his exhortation with an uncoth motive after this manner, WE LIVE NOW IN RISING TIMES, WHEREIN MEN RAISED UP FROM THE DUNGHILL, DOE GOVERN THE KINGDOME ALMOST.

Mr *Calamy*, who are those *men raised up from the Dunghill in these rising times, who doe govern the Kingdome almost?* Either they must be the Parliament or the Army? A man would presume you more richly furnished with noble principles of civility and piety, (not fild with such grosse malignity) than to reflect such *basenesse* either upon the one or the other; the Parliament being the onely visible authority of the kingdome; and the Army both theirs & the kingdoms security against the engaged enemies of them both: but your restrictive and coercive expression *almost*, like the point of the Diall to the time of the day, directs our thoughts to the men of your meaning, *viz.* the ARMY: *Are these men raised up from the dunghill who doe governe the Kingdom almost?* If so, first, what mean you by DUNGHILL MEN? Secondly, what by their *governing the kingdome almost?* Do you mean men of *base*, that is, of mean and low birth? your phrase (*raised up from the Dunghill*) doth intimate so much; if it be so, this is no new thing under the Sunne, Was it not but as yesterday when BASE MEN intituling themselves of the Tribe of *Levi*, did govern the Kingdome almost? and such as you, Mr. *Calamy*, did not onely subject themselves unto these base mens

Injunctions,

Injunctions, ready to lick the duſt at their feet by conformity thereunto; but provoked the people unto a baſe ſubmiſſion unto their arbitrary Prelaticall government: which plant of *Rome* is not ſo rooted up by Parliament and people, Orders and Ordinances, Vowes and Covenants, but a ſtump thereof is ſtill remaining in *Sion Colledge Lndon*; which like the Bramble contends for government, and ſtrives for the Crowne, as if it had entred into a * ſacred covenant or reſolution, that it would reign as King, and ſit in the Throne, though it made its way through the blood and miſery of Parliament and people, ſhaking the peace of the kingdome, and removing its foundations out of their places. And hence it is, that (like *Abſoloms* ſnares of promiſing to doe juſtice to the people, would they ſet him on the Throne, thereby accuſing the government of his father *David*) we are ſo early ſolicited morning after morning, with bitter invectives againſt Parliament and Army, to withdraw the affections of the people from them, and in true conſtruction to advance *baſe men to governe the Kingdome almoſt.*

Auri ſacra fames.

But ſecondly, by *men from the Dunghill*, doe you mean men of corrupt diſpoſitions, that is, men that will baſely diſpence with their principles of light, knowledge, and underſtanding; who for fleſhly ends and carnall intereſts, doe things unworthy their own judgements and conſciences, what is this any more than hath been, we have heard of Mr. *Edmond Calamy*, we doe not know whether you know the man (for ſome men doe not know themſelves) who (in the times when *the Prieſts did beare rule*, did ſubject to unworthy *men who did govern the Kingdome almoſt*, obeying their Lawes, Canons, Injunctions, Orders and Ceremonies, (we ſay not wearing the Surplice, reading the Service book, croſſing in Baptiſme, &c. which many honeſt and godly Miniſters in thoſe dark dayes did likewiſe performe) but reading the ſecond Service at the high Altar, preaching in a Surplice and Tippet, bowing at the name of Jeſus, and ſo zealous an *obſerver of times and ſeaſons*, that being ſick and weak upon Chriſtmas day, yet with much difficulty got into the pulpit, declaring himſelfe there to this purpoſe, that HE THOUGHT HIMSELF BOUND IN CONSCIENCE TO STRIVE TO PREACH UPON THAT DAY, LEST THE STONES IN THE STREET SHOULD RISE UP AGAINST HIM.

And yet upon the wonderfull turne of the times, ejection of Episcopacy and advance of Presbytery, did presently and without delay, not onely assert the same, but instructed the people in Presbyteriall principles, after such a rate of confidence and skill, as if his education and condition had been some Superintendent among the Presbyterian provinces of the reformed Churches beyond-seas, and not such a notorious conformitant unto, and notable stickler for the Prelats fooleries in the county of *Suffolke* in the kingdome of *England*. Would you not think, Mr. *Calamy*, that such a man once truly touched with the divine sence of former vanities, could hardly, if ever, be bitter and rigid against his brethren for non-conformity to unknown Presbytery? Did not many poore illiterate men refuse conformity to such idle vanities, chusing rather to suffer afflictions with the people of God, than to enjoy the benefit of such conformity with the troubles of their consciences for a season; may we not thereby clearly perceive, that unlearned men of low parts and cognizance in the things of the Gospel, may see into some things of that nature, which learned men, yea Ministers themselves of no small name for eminency and greatnesse, may not be able to understand; which may be a continuall bit and bridle in the lips of those who are calling for fire from heaven, and the sword of the Magistrate to suppresse and molest their conscientious brethren for their non-conformity to their judgement in Ecclesiasticall discipline. For may not he that was ignorant of the will of God in the times of Episcopacie, be justly suspected for weaknesse and mistakes about his most perfect will in the dayes of Presbytery, especially when the most pious, godly, and learned men of the kingdom, have engaged themselves with all their might for severall yeares together, to find out the will of God herein, and cannot come at it.

If Mr. *Calamies* old conformitie to Episcopall ceremonies, was at that time against the light of his judgement and conscience, though we will not say such an one is a *Dunghill-man*, but Christianly allow for the manifold temptations which may surprize him in those persecuting dayes, knowing our selves to bee but men not having yet attained the resurrection, and therefore we consider our selves obnoxious to the like temptations. And as the Moon is not to be defined by her spots, gold by its drosse,

the Jewell by its flawes, and *Peter* by his deniall of his Master, and Mr *Calamy* by his former conformity; yet Mr. *Calamy* himselfe, if truly touch'd with the feeling of his former infirmities, and graciously sensible of the mercy obtain'd (would he but suffer the consideration hereof to work genuinely and naturally in him) is the most competent Judge to accuse, arraigne, and sentence himselfe for his former vanity, and not inveigh against, abuse and traduce his brethren for Heretickes, Sectaries, Schismaticks, according to the example of the Doctors of the Prelacie, for non-conformity to his new Presbytery: For can we beleeve, that that spirit which made *Peter* to weep for denying his Master, and *Paul* to judge and sentence himselfe for persecuting the Church, and his old conformity to the Scribes and Pharisees; will suffer Mr. *Calamy* to run a contrary course, *viz.* to vex and gall his weak brethren for their present refusall to Presbyterian subjection. Was Mr. *Calamy* a man, and therefore fallible in the times of Episcopacy, And is he a God, and cannot mistake, having attain'd unto the state of Presbytery? Againe, is it not base for men to pretend one thing, and practice the contrary, to deale with the Parliament or Army, as *Ehud* did with *Eglon*, in words to pretend a salute, and yet to stab them at the heart at the same time? or as *Judas* did with Christ, to pretend a kisse, and to betray them into the rage, malice, contempt and scorn of the people at the same time.

But secondly, what meane you by *governing the Kingdome almost?* Is it in plain *English* thus, The Army governes the Parliament almost the Parliament governes the Kingdome, therefore the Army (*men raised up from the Dunghill*) *doe governe the Kingdome almost.* If it should be so by Mr. *Calamy* and his party, what is this but what hath been? Who governed the Kingdome almost when the Parliament was forced by the grand Assertors of *Sion Colledge* cause, and their sturdy boyes, to doe and undoe, call and recall, vote and revote what Orders and Ordinances they pleased? Which of you have publickly declaimed against that unparaleld and horrible rebellion either in Pulpit or Presse? Doe you suppose that we can be so dim-sighted, or so dull-headed, that we neither perceive nor remember these things? Had that villanous act been committed by the men of your wrath, (the non-conformists to your present practice) how would you

have beaten the eares of your auditors with the ſound thereof? What was in deſigne when *Maſſie*, *Poynz*, and other Reformadoes, (thoſe famouſly pious and religious zelots for a bleſſed Reformation) were entertained, courted, and advanced you know where, by whom, and by whoſe influence, but for the raiſing of a factious party to deſtroy the Armie, order the Parliament, and *govern the Kingdome almoſt?* Were they not the Prophets of *Sion Colledge* that ſaid unto them, Go on and proſper, go out to meet with that proud and blaſphemous Army, the Lord hath delivered them into your hands, though they have proſpered in many battels and enterpriſes, as that blaſphemous Army of *Senacharib* did; yet as that Army fell and was deſtroyed comming againſt *Jeruſalem*, ſo ſhall this Army comming to this City, therefore goe out and feare them not? Was it not the Oracle of *Sion Colledge* that deceived, chanted and charmed ſeverall of our weak and ſimple-hearted Citizens, under the deceitfull notion of keeping covenant, promoting reformation, eſtabliſhing religion, ſuppreſſing error, hereſie, blaſphemy, into ſuch deſtructive wayes, practices and courſes, which had not a hand of mercy from heaven graciouſly interpoſed, would have engaged us all into another unnaturall, bloody, and cruell warre; and without the mercy, candor, and goodneſſe of the Parliament, will prove the utter ruine of them and their families who were ſeduced thereby, it was their Leaders that cauſed them to erre? The truth is, we commend your charity more in praying for their ſuppoſed ſin, and deliverance from priſon, than your piety in exhorting them into ſuch actions which brought them thither. We ſhall ſay no more to your uncivill termes of *men raiſed up from the dunghill, to govern the Kingdome almoſt*; onely we are apt to beleeve your greateſt trouble is, that *men raiſed up from the dunghill*, are not permitted to *govern the Kingdome almoſt*. For do we not ſee the center of all your motions? What is our reformation but Presbytery? What is our ſolemne league and covenant, but Presbytery? What is our zeale for God, the government of Jeſus Chriſt, religion, &c. but Presbytery? Who are the Sectaries and Schiſmatickes of the times, but non-embracers of Presbytery? And what is Presbytery? Surely when we perceive that all that the Parliament hath done by Orders, Ordinances, &c. to eſtabliſh Presbytery in ſuch a manner as may ſtand

with

with the word of God and peace of the kingdome, yet will not give you content; but *Haman*-like you cry out, what is all this, so long as *Mordecai* sits in the Kings Gate, and a Decree cannot be procured from the Parliament for the ruine of those whose lawes of Church government are divers from yours; what can you meane by such a Presbytery, but the meere exalting of *men raised up from the dunghill, to govern the kingdome almost*. Mr. *Calamy*, civility doth as well become the Pulpit, as Nobility the Throne; *Dunghill men* doe not become the Seat of Magistracy, nor *dunghill termes* the mouth of the Ministery; Divinity doth not so much appropriate *baseneſſe* to mens persons, as to mens practises, evill words do corrupt good manners, but never confirmes divine Doctrine. When we come to hear YOU, we expect to be instructed in Divinity, and not to be corrupted in Civility; if we had a desire to learn the language of *Billinsgate*, we should not have gone to *Michaels Cornhill* in *London*, especially when Mr. *Calamy* was the Teacher. If by your *base men* you intended the Parliament, that these are *Dunghill men, raised up from the Dunghill*, it is a most impudent and intolerable scandall; if the Army, a most daring and unsufferable slander, so that the best is scandalous or slanderous; if you intended the Parliament, the Army may better escape the reflection thereof, than the Parliament can if you intended the Army: For suppose you judge the Army, not the Parliament, the *Dunghill men that doe governe the Kingdom almost*, it must needs be by their governing the Parliament *almost*; and doe not you thereby represent the Parliament to be *Dunghill men*, in suffering themselves to be governed by *men raised up from the Dunghill*. Sir, had we a pleasure to be dabling in such filth, you have afforded enough of this nature once and again: but we desire you would not offend our eares any more herewith. Surely the waters of the Sanctuary (if genuine) are more pure, and it is not corrupt communication which becomes the Pulpit, but onely such which tends to the use of edifying; and remember, Sir, that *the words of the pure are pleasant words*, Proverbs 15.26.

Mr. *Cawton*, Minister at *Bartholomew Exchange*, *London*, at a morning Lecture at *Woodstreet*, about the 17. of *February* 1647. preaching upon the 17. of *Job*, *v.* 8. *The Innocent shall stirre up himselfe against the Hypocrite*, did most uncivilly and maliciously inveigh against the Army thus: Who drave away our good members from the Parliament; but THAT GENERATION OF VIPERS THE ARMY? Who REBELLED against the authority of Parliament, and denied

Mr *Cawton* Minister of Bartholomew Exchange London.

denied to disband at *Chelmsford*, &c. but that VIPEROUS BROOD THE ARMY, proposing severall queries one after another, making the answer to be in expresse tearmes, the viperous brood the Army, the generation of vipers the Army, the rebellious Army. And preaching upon the same Text the next moneth in *Walbrooke* at a morning Lecture, said thus, *If the Army had not* REBELLED, *and the Parliament had* KEPT THEIR COVENANT, we had had a blessed Reformation before this time, &c. And in *Woodstreet* speaking about *Independents*, said thus, This plot was discovered five or six yeares agoe, those that then did set themselves against the hypocrites, did clearly discern it; but then the cry was, Alas they are honest men, and pious godly men, and usefull in the Church of God, and we must use moderation, and they must come up into our Pulpits forsooth; but now you see what your honest and moderate men are. And speaking of the Army, thus, You must suffer them to goe through the Citie, and they would doe no hurt, &c. But it was the greatest dishonour that ever fell upon the Citie, professing his zeale in speaking plainly of these things, and bewailing the mealy-mouthednesse of the Ministers in mincing, and not speaking out these things to the people; and in his prayers earnestly pleaded the cause of those worthy Citizens that were cast into prison for their faithfulnesse to the Covenant, and for our banished ones, that God would revenge the blood of them that were dead, upon the heads of those that drave them away; professing thus in prayer, Lord, thou knowest that we all own their cause, &c.

First, let us observe the Text, and Mr. *Cawtons* pertinent and orthodox observations upon it.

Text, *Job.* 17. 8.

And the Innocent shall stirre up himself against the Hypocrite.

1. Who are the Innocent? Mr. *Cawtons* Divinity tels us, the RIGID, not your *moderate Presbyterian*, not such as talk of a thing called Christian forbearance one of another, and of bearing one anothers burthen, so fulfilling the Law of Christ, taking heed of devouring and biting one another, nor yet of your *mealy mouth'd Ministers*, that count it unworthy the Gospel of Jesus Christ *audacter calumniare*, to charge the *Parliament with breach of Covenant*, & the *Army with rebellion*, &c. nor yet any man whatsoever, let him pretend to never so much holines and exactnes; yea though no man in the world can charge him to the contrary: but your zealous high Presbyterians, the eleven members, the Aldermen in the Tower, these and these onely are the innocent.

Secondly,

Secondly, who are the *HYPOCRITES?* Mr. *Cantons* doctrine tells us they are Covenant-breakers. Who are they? That he tells you first implicitly, to be the *Parliament*, thus: *If the Parliament had kept their covenant.* Secondly, expresly the Army, all sorts of men whatsoever, godly or ungodly, civill or prophane, malignant or round-head, that are not for the setling of Religion in this nation, that is, that are against Presbyterian government, in the most rigid, severe, harsh and unknown consideration of it.

Thirdly, what is it for the Innocent to set themselves against the Hypocrite? Orthodox Mr. *Canton* tells us, it is to inveigh against them in Pulpit, to call them *Rebels, generation of vipers, a viperous brood*, &c. in stead of arguments, reasons, motives, &c. (the method of Christ and his Apostles, for the eviction of gain-sayers) to use railing accusations, scurrilous calumnies, scandalous reproaches, slanderous aspersions, it seemes Mr. *Canton* is an excellent Catechist. *Who drave away our good members from the Parliament, but that generation of vipers, the Army? Who refused to disband at Chelmsford, but that viperous brood the Army?* Mr. *Canton*, is it not your designe to teach your audience? If so, were we your exact Disciples, and could speak your Dialect, we might multiply questions and answers thus: Who hath divided the well-affected party from the Parliament, but that generation ——— (pardon our dulnesse, Mr. *Canton*, we cannot well pronounce the next word) the members of *Sion Colledge*, who deluded our simple-hearted Citizens into such actions, as (had not God prevented) would have engaged us into a new warre, but that ——— *Sion Colledge*, who foments that spirit of division and distemper between the dissenting brethren of the City and Kingdom, but that ——— (what call ye it Mr. *Canton*) *Sion Colledge*. Who drave away our good members the Speakers and others from the Parliament, enforcing them to flye to the Army for refuge? who encouraged the Citie against the Parliament and Army? who promoted that traiterous engagement amongst the Citizens? Who encouraged and abetted that horrible and unparalel'd force upon the Houses? Who pretends the glory of God, the honor of Christ, the blessed reformation, the suppression of error, heresie and blasphemy, and yet drive on their own carnall interest, honour and preferment? Who declaimes against factions, rents and divisions, and yet make the greatest faction, cause the greatest rents and divisions? Who are the greatest hinderers of our peace, concord, union, and all our good in the common-wealth, but that generation of *Sion Colledge*?

Fir-

First of all, the divisions between a good part of the formerly well-affected party and the Parliament, are they not caused by the members of *Sion Colledge*, who morning and evening, Sabbath dayes and Fast dayes, in preaching and praying, still gird at the Parliament, as men that declines their solemne League and Covenant, hinders reformation, minds nothing but their own interest. As for instance, Mr. *Wall* of *Michaels Cornhill, London*, *God knowes* (saith he) *who they are that like Athaliah cryes treason, treason, and yet are the greatest traytors themselves: Who they are that talk of saving a kingdome, and mind nothing but themselves.* And frequently in his prayers for the King, bewails his being driven like a *Partridge* from mountain to hill, and his sad condition under *restraint*. And so Mr. *Taylor* in *Colemanstreet*, bewailing our present condition in point of present government, *It were well for us if we had more of the Olive, and lesse of the Bramble*, said he. And in a morning Lecture, when the *Declaration* of the Parliament came forth, declaring the former miscarriages of the King in his Government, one spake thus, *They declare & publish the miscarriages of the King, and tell the world of his neglects and failings towards his subjects, and insinuate strange things about his fathers death, &c. but doe they tell their own neglects and miscarriages? Oh that they would consider that they are our Fathers, and how they deale with us, &c.* And so Mr. *Case* in his prayers for our Councellors, *Lord*, saith he, *they have fallen fearfully, let them not fall finally, let not them that were appointed for our salvation, prove our perdition, them that were intended for physick, prove poyson to us: if they will not doe us good, let them not doe us hurt, &c.* And how often doth he gird at the Parliament in his Sermons, shewing himself by his affected twinges and reaches against them, to be more inveterate in malignity and rancor against them, than any of the Prelaticall party that we know of within the City, as may be made good severall wayes. We very well observe Mr. *James Cranford* stirring up the people to stand by those that are imprisoned, and are to be call'd out to answer for their faithfulnesse and courage in keeping their covenant, insinuating this to be the case and condition of the Aldermen in the Tower; and that the Parliament (for we know not who else he could mean) dealt with us as the Wolves did with the Sheep, make a peace with them upon condition that the Sheep should give up their Dogges to the Wolves, which done, they tore them without remedy: so (saith hee) they take away our Leaders and Champions, and clap them up in prison, and then use us at their pleasure, chusing his Text (it seems,

Mr *Wall* of Michaels Cornhill.

Mr *Taylor* of Colemanstreet

Mr *Case* of Milkstreet.

Mr *Cranford* of Christophers neere the Exchange

seems, to that very purpose to stir up the people to stand by them) from 2 *Tim.* 4. 16. *At my first answer no man stood with me, but all men forsook me, &c.*

And so Mr. *Jenkin*, that pertinatious Mr. *Jenkin*, praying for our Governours, (for the word *Parliament* is now dissolved in some of their mouthes) *Lord* (saith he) *let them recover their first love, make them know that it was better with them when they took the Covenant, than since THEY BRAKE THE COVENANT, Lord let them seek thee, and not themselves, that they may find thee, and themselves.*

And so Mr. *Harrison* of *Grace-church*, reflecting disparagement upon the Parliament for their proceedings against the Citizens in the Tower, for whom hee prayed as for sheep appointed to bee slain, or at least to be fleeced, &c. chusing his text likewise for that very end, it seemes, to direct the thoughts of his Auditory to his particular meaning, from the 44. *Psalm, vers.* 17. *All this is come upon us, yet have we not forgotten thee, nor yet dealt falsly in thy Covenant.*

And so Mr. *Cauton*, bold down-right Mr. *Cauton*, couragious valiant Mr. *Cauton*, not so mealy-mouth'd as the rest of his brethren are, that speak so covertly, and with such caution, wariness and circumspection, professed solemnly in prayer unto God, that both he and his auditory for their parts, did all own them and that cause for which they were imprisoned: who is it that hath wrought distempers in the people against the Army, but *Sion Colledge?* For doe not we heare the joynt declamations of the members thereof from day to day in Pulpit, and otherwise against them. Take two or three instances, that imperious Mr. *Jenkins* in a Sermon at *Milk-street* preaching for Mr *Case*, exhorting not to feare the Grandees of the times, *O that the people of God*, said he, *would rather feare an Army of lusts within them, than an Army of REBELS without them, God shall disband them, and you shall see them melt and pine, and moulder away, and come to nothing.* Mr *Cauton*. Mr *Jenkin*.

And Mr. *Ash*, even in a solemn day and duty of humiliation, *God speake*, said he, *to the Generall, and other officers of the Army, that this Kingdome may at last be delivered from the sad consequences of an OPPRESSING ARMY*; unworthily representing the Army as the just object of our disrespect; though confident we are, never an Army in all the world, all things considered, hath ever proved lesse oppressing, than this Army hath done. Mr *Ash*, March 29. 1648.

We could name ſeverall more, whoſe tongues have been ſharpened like Serpents, Adders poyſon being under their lips, ſtinging and poyſoning the names and reputes of the Army.

Mr *Cauton.* But above all, famous Mr *Cawton* (like *Goliah* defying the Hoſt of *Iſrael* in their very faces) defies *Englands* ſucceſsfull Army in the preſence of all the people, for a REBELLIOUS ARMY, A GENERATION OF VIPERS, A VIPEROUS BROOD, A FACTIOUS ARMY, A BLALPHEMOUS ARMY, &c.

Who is it that hinders our uniting together of diſſenting brethren, but *Sion Colledge?* witneſſe the carriages of their members in the City, as Mr. *Caſe* (take heed of that thing that is called in our dayes *moderation* (ſaid he) *we have moderated it ſo long, that we have moderated away the City, the priviledges and honour of it; the Parliament, the honour and ſoveraignty of it; yea the Covenant is moderated away, and Jeſus Chriſt, and almoſt Religion out of the Kingdome. Go from one end of the Citie to the other, and find me but one man that talkes of moderation, and cries out for moderation, moderation in the vulgar ſenſe, that is not tainted in his judgement, or unſound in his life, or ingaged in THE DESIGNE, and I will be bound to ask forgiveneſſe for what I have ſaid.* Thus far Mr. *Caſe.*

Mr *Caſe.*

Mr *Cauton.* But Mr. *Cawton* ſpeakes it out with a grace, thus: *We muſt uſe moderation, and we muſt not be bitter againſt them that diſſent, no by no meanes, they are good men, and they muſt be ſuffered to come up into our Pulpits forſooth; but now you ſee what it is to be ſo moderate, &c.* Have we not reaſon to ſuſpect the ſpring of theſe bitter waters to be in *Sion Colledge?* For,

First, doe we not ſee an uniformity among the members thereof in their preachings from day to day, that they are commonly all upon one ſtrain. Surely we cannot conceive the divine Spirit can direct their hearts and lips in the conception and utterance of ſuch ſcandalous, ſlanderous, and bitter expreſſions; neither can wee think ſo badly of the men themſelves, as if they ſhould be given up to be acted by that ſpirit which is from beneath, in an inſenſible and ſecret manner, cauſing them (as it were) with one ſhoulder to help on the affairs of the malignants, and the works of darkneſſe, diviſion and diſtempers amongſt us: Surely God will not, wee hope, ſuffer that lying ſpirit to fill all the mouthes of the Miniſters of *Sion Colledge*, as he did the mouthes of the falſe prophets of old; and therefore wee conceive their manner of preaching to bee nothing elſe, but the fruits of combination and conſultation, and pre-debates.

Secondly,

Secondly, this we have observed, that as the constitution of publick affairs do vary amongst us, so the constitution of these mens Sermons do alter and change; one while we find them all for moderation & Christian accommodation, and forbearance one of another; another while all for reformation againe, that is, Presbytery in the rigid sense thereof, that is, that all power may be in the Ministers hands, and the Magistrates engaged to put their Orders and Edicts, wills and pleasures into execution, one while pleading for and pressing the setting up the government of Christ in the hearts of men, minding men to be zealous for the great things of the Gospel, faith and repentance, and love amongst brethren, and not thus to contend so strenuously for the mint and cummin, Discipline and Government, &c. Another while calling with might & main for Reformation, Reformation, putting the Crown upon the head of Christ, and the Scepter into his hands, pleading for the government of Jesus Christ, that is, the exalting of themselves above their brethren.

Thirdly, our jealousie that *Sion Colledge* is still that root of bitternesse that fills our pulpits with such bitter clusters from day to day, is further strengthened by this, that we do observe those Ministers which before they came to the Citie, before they *walked in the counsell of Sion Colledge, stood in their wayes,* and *sate in their seats,* before *their soules did enter into their secrets*, they were men of calme, quiet, meek, sweet and precious spirits; but as we have heard of some kind of wormes, if brought into some aire, are thereby turned into Serpents, so these very men once admitted into the assembly of *Sion Colledge*, are very commonly turned into most venemous, serpentine and bitter spirits, changing their very genius and candid nature and disposition, to the very amazement and admiration of those that knew them, differing as much from their former customes and behaviour (as *Nebuchadnezzar* did when he lost the nature and noble principles of a man of honour and greatnesse, and had in the roome of it the nature of a wilde beast, whose nailes grew like talons, which he improved doubtlesse in procuring and devouring his prey) we could give instances in several all men of our own knowledge, who are no more like the men that formerly they were, than *Hazael* when he did set the strong holds of Israel on fire, destroyed their young men with the sword, dashed childrens braines against the stones, and ript up womens bellies great with child; was like himselfe when he said unto the Prophet who told

him he should commit these cruelties, *Is thy servant a dogge that hee should doe these things?*

Fourthly and lastly, another ground of our jealousie that *Sion Colledge* is still the womb of all these illegitimate and unchristian, peevish, froward, perverse and bitter passages that we meet with-all in pulpit from morning to morning, and from day to day, from the lips of *Sion Colledge* men, is the changing of their countenance towards some of their members, that at last recover themselves from out of that snare of death, a froward heart and a perverse tongue against their brethren. When any Minister sits among them observing their order, and feeling their spirits, but cannot approve of their bitter proceedings against their dissenting brethren, or if any (formerly overtaken with the guilded species of their zeal for God and Jesus Christ, a reformation of ordinances, &c. that joyned with them) upon a due and experimental perception of their deceitfull guiles, and crafty wiles, promoting little more than their owne interest under the glorious pretence of a blessed reformation, who cannot act in pulpit according to the [supposed] resolves of *Sion Assembly*; what an ill aspect is cast upon him by the rest of his brethren? how are their countenances changed, and the form of their visages altered towards him? Nay, if he shall publickly, especially at *Pauls*, before the Magistrates of the City, preach for moderation, peace, gentlenesse, goodnesse, forbearance, & a good accommodation between dissenting brethren, how is he malign'd, and look't upon as an apostate, a man that hath lost his first love, because he cannot say a confederacie with them in their present practices? all which considered, gives us just cause to suspect at least, if not to conclude, that *Sion Colledge* is *London*, nay *Englands* distemper: for doe we not perceive that this great Wheel sets the Citie and Countrey in motion; is not this the method (as the Apostle speaks of lust when it is conceived bringeth forth sin, and sin when it is perfected, bringeth forth death) even so, doe not selfe-love, and selfe-interest, honour and greatnesse, fomented, promoted and begotten in one another by conjunction of counsels and debates in *Sion Colledge*, *conceive* sinfull resolution, to engage & temper *privatly* with chiefe Citizens in publick places, as Common-councell men, &c. and *publickly* in Pulpit and Presse, stirring up the people, by all possible meanes, under the pretence of the glory of God, a blessed reformation, the keeping of the covenant, the suppression of error, blasphemy, heresie, &c. to set us all together by

the

the eares, fighting to set up the interest of the Clergy, under the colour of a new form of government.

Secondly, how often have conceptions of theirs *brought forth sinne*, we meane sinfull practices suitable thereunto, were not the Citie Remonstrance, the solemne Engagement promoted in the Citie, the forcing of the House by the rude multitude, the endeavours to raise up a new warre, the delinquencie of the Aldermen and other Citizens about that businesse, the feares of troubles and warres that are now upon us, &c. were not all these birds hatcht at *Sion Colledge?* Truly they give us just cause to suspect it: for who pleads more for the City-Remonstrance than the members thereof? which of them declaimes against that rebellious force made upon the House? We heare enough of rebellion fixed else-where, though all their Logick cannot make it good? Who promoted the raising up of a new warre? Did not they read a Declaration in the Churches to little lesse purpose, when the Army was coming towards the citie? Did not these men in their severall places (at least divers of them) stirre up the people to withstand the Army, and to this day declaim against the citie for not standing up at that time, but gave in, and would not stand to the cause of God, as they are pleased to call it, complaining ever since in their prayers, that the citie is become desolate, she that was great among the nations, and a Princesse among the provinces, is now become solitary and tributary, upbraiding them for their heartlesnesse in declining their zeale for God in the day of triall; doe not severall of them publickly and privatly upon all occasions, gird at the Parliament for their imprisoning the citizens, and represent their cause to be no Delinquencie, but keeping their covenant. And for our present feares of a new warre (which God divert) may we not justly feare, (if not *Sion Colledge*, yet) that *Sion Colledge* men doe what in them lies to promote the same, some of them not sticking to say, we shall never have Presbytery setled untill our brethren of Scotland come into the kingdome to settle it. And Mr. *Cawton* even in pulpit, *March* 30. *Lord* (said he) *put it into the hearts of our brethren of Scotland to settle* 1648. *Reformation in their own Kingdome, and in this also, and quash all those that shall rise up against them.* And so Mr. *Jenkin*, that Metropolitan-like Mr *Jenkin* of Christ church, praying for *Scotland*, praising God for the good which this Kingdome hath received by them, used these words; *Wee thank thee for any hopes thou hast given us to make them further instrumental for the advance of thy truth amongst us, LORD*

BLOW

BLOW UP THOSE SPARKS INTO A FLAME. What can theſe words imply (conſidering the time when they were ſpoken, *viz.* the fifth of *April* 1648. when there was a common jealouſie and feare of a breach between the two kingdomes) but to kindle and heighten diviſions betweene the two Nations?

Thirdly, as theſe mens *luſts* have *conceived and brought forth ſin*, ſo theſe *ſins* among others, without the mighty and mercifull hand of heaven interpoſing, will *bring forth* ruine, deſtruction and *death* unto us. How neare unto ruine were we but as yeſterday through theſe mens meanes, when a new army was endeavoured to be raiſed, ſing the advance of the Army towards the citie? How did theſe men encourage and ſtirre up the citie hereunto, which if once had been begun, might have concluded in the ruines, and heaps, and aſhes of the citie, and have cauſed the generations to come to call them curſed that provoked hereunto. And as the influence of *Sion Colledge* doth thus work in the citie; ſo who ſeeth not how this great Wheele cauſeth the motions of the ſeverall parts of the Kingdome in the ſame circle? Is not that the center, and are not the eyes of the Miniſters of the countreyes round about fixed upon it, and are not their motions ſpirited and enlivened from hence? as theſe act, they act; if theſe ſtand ſtill, they ſtand ſtill; if theſe ſet out any thing in poynt of diſlike of the Parliaments proceedings, that they do not act vigorouſly in ſuppreſſing thoſe which perhaps are more righteous than themſelves, you ſhall have the Miniſters of *Lancaſhire*, *Eſſex*, *Suffolk*, *&c.* to appear in the ſame colours; if theſe ſet forth that which they call a teſtimony to the truth of Jeſus, and againſt error, hereſie, blaſphemy, &c. though they tender unto us no argument for the truth of Jeſus, nor againſt any error, hereſie, blaſphemy, &c. they will ſet forth a teſtimony to their teſtimony, &c. And we preſume their countrey preaching is like to theſe mens citie-preaching, and ſo *Sion Colledge*, or *Sion Colledge*-men (*for the court is not alwayes kept in one place*) endeavours to ſteere about the whole Kingdom. It is no pleaſure unto us to be ingaged in this diſpleaſing ſubject, and long it hath been before we would be provoked hereunto, hoping that theſe men would at laſt have recovered themſelves out of this ſnare of death, *viz.* railing accuſations, bitter ſpeeches, and perverſe language againſt their brethren; that they would at laſt have ſeen that *their town* ſhall not *be built with blood, nor their citie eſtabliſhed by iniquity*, that *it is of the* Hab. 2. 12, 13.

Lord

Lord that they have laboured in the very fire a great while about the ſame, and *wearied themſelves with vanity*: for alas, the Sunne is too much up, and the earth is too much fill'd with the knowledge of the Lord, then that thus we ſhould be charmed into a meer foot-ſtoole unto the throne of the Clergy: and moſt confident we are, that the Prophets imprecation will ever light upon all attempts of this nature, *viz. a barren womb and dry breaſts*; and therefore (waving our further complaints) we ſhall addreſſe our ſelves in the moſt earneſt requeſts of our ſoules unto theſe men.

Reverend Sirs,

THe long obſervation of your general proceedings, your pulpit-work from day to day, your diligent improving of all your intereſt to advance your ſelves, ſuppreſſe your brethren, directs our thoughts and troubled ſpirits in the ſad tender of our woſull complaints, unto your ſelves; Are you the Miniſters of Chriſt? Why are you then the fomenters of trouble? Did hee come to ſetle the world in peace, and do not you diſturb the peace of the world? Your maſters worke and deſigne in the earth was to bring glory to God in the higheſt, by ſetling on the earth peace, and good will towards men; but is this your practice? Your Lord was humble in mind, lowly in heart, courteous in his wayes, meeke in his words, of a lovely, kinde, and affable deportment towards all men, filling the earth with righteouſneſſe and peace; doe you act according to this paterne? *His* Kingdome was not of this world, neither did *He* ſeek for great things here; Is it thus with you? *He* went about doing good, healing the ſicke, curing the lame, the blinde, the deafe, the dumb, making glad the moſt miſerable in the earth; are *you* like *Him*? Is this to walk as you have Chriſt for an example, to ſtirre up brethren againſt brethren, and neighbour againſt neighbour? to revile Parliament, Army, Magiſtrates, Miniſters, all ſorts whatſoever, that cannot come up to the full length of your deſires and judgements. Your Soveraigne Lord *gave* unto the ſonnes of men *beauty for aſhes*; but *you* baldneſſe for beauty; *He* the garment of praiſe for the ſpirit of heavineſſe, *you* ſad the hearts of thoſe whom God hath not made ſad: *He* took away ſackcloth, and girded men with joy and gladneſſe, *you* endeavour to take away joy and gladneſſe, and gird them with ſack-cloth: *He* preached peace in the earth, *you* ſtirre up trouble: *He* fild men with principles of love, *you* with principles of wrath. Is it not thus

you? If not, what means your daily invectives, your rigid, harsh, and bitter speeches morning after morning? Your Lord did beare with the weak, support the feeble, instruct, teach, direct, not inveigh, declaime, revile. We know your objection.

Object. *Did not John call the Pharisees and the Sadducees generation of vipers, Moses the Israelites Rebels, Jesus the Scribes Hypocrites? Paul Elimas the child of the Devill; why then may not Mr.* Cawton *call the Army, and Independents a generation of vipers,* Mr. *Jenkin, an Army of Rebels,* &c.

Reply. First, can Mr. *Cawton,* Mr. *Jenkin,* &c. plead that authority as Christ, *John, Paul* could? Can these say, *We came downe from the bosome of the Father,* as Christ did? *That which we have heard, which we have seen with our eyes, &c. declare we unto you,* as *Iohn did? that which we have received from the Lord, we have delivered unto you,* as *Paul* did? Can they plead the infallibility of the Spirit, as these could? if so, let them evince it unto us: for if other men as godly, as learned, as wise, every way as good as themselves, pleading the same authority, the same commission, &c. declare to us in the name of God, of Jesus Christ, as speaking by the Spirit things contrary unto these mens sayings, which of these shall we beleeve? Is Christ divided? Nay, is Christ against himselfe? Did he command *Peter* and the rest of the Apostles, to *feed his sheep,* and Mr *Cawton,* Mr. *Jenkin, &c.* to worry his sheep? Did he command his Apostles to *preach peace,* and Mr *Cauton* and Mr. *Jenkin, &c.* to propagate warre in the earth? must others *provoke one another to love,* and may M. *Cauton,* M. *Jenkin,* &c. provoke one another to revile, to abuse, to slander one another? Must the Apostles and Disciples of Christ *doe good to them that hate them, pray for them that persecute them,* and may Mr. *Cauton,* & Mr. *Jenkin, &c.* hate them that love them, persecute them that pray for them? Must others of the Disciples of Christ render good for evill: and may Mr. *Cawton,* Mr. *Jenkin, &c.* render evill for good, raile against the Army and Parliament, calling the one *Rebels,* the other *covenant breakers,* for all the good they have received by the courage of the one, and the counsels of the other? Was it evill in *Canterbury, Wren,* and others of the Prelacy, to persecute their brethren for non conformity to Episcopacie; and is it commendable for Mr *Cauton,* Mr. *Jenkin, &c.* to doe the same things for non-conformity to Presbytery? Was it a sin in them to abuse, raile against, and revile their brethren, calling them Heretickes, Schismatickes, Sectaries, &c. and is it a vertue in

Mr.

Mr. *Cawton*, Mr. *Jenkin*, &c. to doe the ſame? is this to follow the truth in love, to beare one anothers burthens, to reſtore one another fallen with the ſpirit of meekneſſe, to be kindly affectioned one towards another with brotherly love, in honour preferring one another? is this to walk in love? is this to cauſe your faith in Chriſt Jeſus, and your love (not to ſome of your own judgement but) to all the Saints to be heard abroad in the world? is this to be ROOTED and GROUNDED in love? are theſe like the treatings of God with you? were they not his ſoft words which brake the bones of your ſtubbornneſſe againſt him in your unregenerate ſtate? And as you are Embaſſadours for Chriſt, is it not your duty to *BESEECH in Chriſts ſtead*, and to *PRAY men to be reconciled unto God?*

Object. Wee have often heard your Apologie; *Rebuke them ſharply or cuttingly, that they may be ſound in the Faith.* Titus 1. 13.

Will you be pleaſed to receive a Reply: Are you commanded to reprove *cuttingly*, and not to convince *clearly?* are you alwayes to inveigh, and never to inſtruct? doth not the Apoſtle in the very ſame Chapter, and upon the very ſame occaſion, command the Biſhop or PRESBYTER, to *be able by ſound doctrine*; firſt, *to exhort and convince gain-ſayers*, and ſo to *ſtop their mouths* by arguments and reaſonings; and after, if that will not ſerve turne, to *rebuke them cuttingly, that they may be ſound in the faith?* And have you yet taken this courſe with your diſſenting brethren? if you have, refer us to your paines of this nature, ſurely your brethren will preſently either yeeld unto you, or give you good reaſon for the contrary.

Secondly, the Apoſtle commands, to *rebuke them ſharply*, but WHOM muſt they *rebuke ſharply* or *cuttingly?* their brethren, acknowledged to be holy, learned, uſefull in the Church and Common-wealth, onely differing in judgement about government and diſcipline; as for matters doctrinall, no more differing from the Presbyterians, than the Presbyterians differ among themſelves; are theſe the men that muſt be *reproved* or *rebuked ſharply?* Surely the Apoſtle gives no ſuch inſtruction unto *Titus* concerning ſuch men, but *the unruly, vaine talkers, deceivers, they of the Circumciſion, who ſubvert whole houſes* (much more Cities and Countreys) *teaching that which they ought not for filthy lucres ſake, lyars, evill beaſts, ſlow bellies*, theſe are to be *rebuked cuttingly*; and may not this as truly be charged upon ſome Presbyterians, as upon ſome Independents, and may not as cleare an account hereof be rendred as well by the one as by the other, but when ſhall this ſtriving for maſtery between them both have an end?

Thirdly, *rebuke them ſharply* or *cuttingly*, not ſlanderouſly, uncivily, charging them falſly and ſcandalouſly with rebellion, as Mr. *Cawton* hath charged the Army, and Covenant-breaking, as Mr. *Jenkin* hath charged the Parliament, &c. You have yet another covering for this nakedneſſe, which you ſteale away from the divine Wardrobe the holy Scriptures, which ſerves you no more to that purpoſe, than *Jonas* Gourd did to cover him in his pettiſh mood, and that is the ſaying of our Lord:

Mat. 10. 34. Object. *I came not to ſend peace but a ſword, for I am come to ſet a man at variance againſt his father, and the daughter againſt the mother, and the daughter in law againſt the mother in law, &c.* and the like in the 12 *Luk.* 51. *I am come to ſend fire on earth, &c.*

Reply 1. How often have you taught us that theſe are the accidentall, not the naturall products of Chriſts coming into the world? was not the proper end of his coming to furniſh his Miniſters with the ſubject matter of their Commiſſion, *viz.* a meſſage of *peace*, that they may ſay to every Countrey, every Citie, every man, peace be to this Countrey, this Citie, this man, if they know not, or minde not, or acknowledge not the things that belong unto their peace; if they will not receive a meſſage of peace, but ſtand it out to the utmoſt againſt God, their bloud is upon their own heads; have not you often told us thus?

Secondly, Did Chriſt come into the world, to put a ſword into the hands of his converted ones, to kill and deſtroy the unconverted, or the contrary? Did he come into the world to make wolves or ſheep, leopards or lambs, vultures or doves, that beleevers ſhould deſtroy or ſave men from deſtruction?

Thirdly, Did Chriſt come into the world to ſend a ſword among brethren, that they may be digging one anothers bowels, cutting one anothers throats, bite, devour, and conſume one another? what miſerable Text-men are theſe to take the minde and meaning of Satan, and faſten it upon the words of God? may not truth juſtly complain of theſe men, as *David* in the like caſe, they wreſt or torture my words daily, intending to doe me miſchiefe? doth not the Apoſtle bid us mark ſuch which cauſe diviſions, and tels us that ſuch, how ever they pretend, ſerve not our Lord Jeſus, but their own bellies, and by good words and faire ſpeeches, deceive the hearts of the ſimple? and is not the conſent to divide the childe, an argument of no naturall relation to the childe, the trick of a ſtrange woman, and not of a naturall mother? Wee meet yet with your main Objection, with which you

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alwayes flouriſh, as if that like the ſword of *Saul*, or bow of *Jonathan*, did never returne emptie: and when that you have ſpent your ſelves by ſearching up and down the Scriptures for ſome grounds to juſtifie your unbrotherly proceedings in bitterneſſe againſt your brethren; fiſhing night and day, and catching nothing to relieve you in this poynt, at laſt you take up the Covenant, the ſolemne League and Covenant, that bleſſed Covenant, and make ſuch a noiſe with the word *Covenant*, as if no man could pronounce it but your ſelves; you mannage this after ſuch a manner, as that if the word of God cannot help you, yet the Covenant will; if principles of civility, morality, will not help you, the Covenant will; if Orders, Votes, and Ordinances of Parliament cannot help you, yet the Covenant will; as if the Covenant did ſay unto you, as *Peter* did unto Chriſt, Though all forſake you, though Scripture, and reaſon, and argument, and principles of common honeſty forſake you, yet will not I; but alas, if you will but a little throughly examine the Covenant, with a very few Queries, as the maid examined *Peter*, the Covenant it ſelfe will be ready to proteſt that how ever it might be indeed with ſome of the thoughts of thoſe that did promote the Covenant at the beginning, yet in true conſtruction and intent, it never knew any ſuch meanings as you are pleaſed to put upon it; but if truly and throughly examined, it will prove as *Baalam* did unto *Balack*, though it was ſent for out of *Scotland*, with a deſigne of ſome, it ſeemes to curſe *Iſrael*, yet it will not curſe them but bleſſe them altogether; for what can you find in this Covenant, either feeding or juſtifying that ſpirit of bitterneſs wherewith you are poſſeſt againſt your brethren; is there any one word, jod, or tittle of Presbytery in any Article, line or letter of the Covenant? Is there any one word that looks towards ſuch a thing, as a rigid, fierce, biting, devouring, perſecuting Presbytery? All that poſſibly you can plead for out of the Covenant to your purpoſe, is it not contained in the firſt Article? and what is that?

With hands lifted up to the moſt high God, wee doe ſweare, that wee ſhall ſincerely, really, and conſtantly through the grace of God, endeavour in our ſeverall places and callings, the preſervation of the Reformed Religion in the Church of Scotland, in Doctrine, Worſhip, Diſcipline and Government, againſt our common enemies, the reformation of our Religion in the Kingdomes of England and Ireland, in Doctrine, Worſhip, Diſcipline, and Government, according to the Word of God, and the example of the beſt reformed Churches; and ſhall endeavour to bring the

Churches of God in the three Kingdomes, to the neareſt conjunction and uniformity, in Religion, Confeſſion of faith, forme of Church-government, Directory for worſhip and catechizing, that wee and our poſterity after us, may as brethren live in faith and love, and the Lord may delight to dwell in the midſt of us.

Firſt, What is here for Presbytery? eſpecially a vexatious Presbytery? a briery, thorny, perſecuting Presbytery? Wee have engaged our ſelves for the preſervation of the Reformed Religion in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline, and government, doth that juſtifie your railing againſt your brethren, and your charging the Parliament with Covenant-breaking, as Mr. *Cawton*, and that peremptory Mr. *Jenkins* have done in expreſſe termes? What an affront is this upon our brethren of *Scotland*, as if the Doctrine, Worſhip, Diſcipline, and Government of our brethren of *Scotland*, were conſtituted, framed, and calculated for the Meridian of wilde beaſts of the Deſert, for *Gim* and *Ogim*, owles and ſatyres, dragons and vultures, that live and prey upon their fellow-creatures, and not for the ſonnes of *Sion* who are the children of peace? Doe you repreſent the Doctrine, Worſhip, Diſcipline, and Government of our brethren of *Scotland*, in ſuch horrid black and bloudy colours, as ſuch a taking object unto the ſonnes of *England*, if the Cannons, and Laws, Edicts, and Orders, Statutes and Ordinances of the Doctrine, Worſhip, Diſcipline and Government of the Church of *Scotland*, enjoyns to raile and rage, ſlander and abuſe Magiſtrates or Miniſters, Parliament or people, that will not act according to the fiery fierce and furious motions, of peeviſh, froward, and angry ſpirits, ſuch Doctrine, Worſhip, Diſcipline and Government, doth more become the American Pequids, Cannibals, or Men eaters in *New-England*, than thoſe that have heard of a Goſpel of peace, or the leaſt ſound of that ſweet Commandement of Jeſus Chriſt our liege Lord, who hath ſaid; *This is my Commandement that ye love one another.*

Secondly, Are not Presbyterians by this Covenant as well bound to hearken to the counſels of their diſſenting brethren, as their diſſenting brethren to hearken to their counſels? and is not *Scotland* as well engaged to liſten to the advice of *England*, as *England* to *Scotland?* For are not all of them to make *THE WORD OF GOD, AND THE EXAMPLE OF THE BEST REFORMED CHURCHES* (whoſe walking muſt be judged by their conformity to the *Word of God*) the golden Standard to meaſure them by?

Thirdly,

Thirdly, who muſt judge and determine the meaning of the Covenant? Presbytery is not in the letter of the covenant, and we hope (though we doe not in the leaſt implead a holy, godly, peacefull and pious Presbytery, but doe wait and hope for the eſtabliſhment of it in all our Congregations in the Kingdome) that ſuch a Presbytery as ſeems now to be contended for, will never be found to be the meaning of thoſe that impoſed the covenant. Shall the Parliament of *England* enjoyn a Covenant upon the people, and *Sion Colledge* in *London* give, nay command or conjure ſuch a meaning into it as was never intended; what is this but to put *Sion Colledge* above the Parliament of *England?* The Parliament of *England* commands the Kingdome to take the Covenant, and *Sion Colledge* (upon the matter) commands the Parliament to ſubject themſelves unto their interpretation thereof, upon pain of being arraigned in their Pulpits for Covenant-breakers, forſakers of their firſt love, yea and of vilifying, ſcorning and abuſing them in the eyes of the people, ſtirring up a ſpirit of contempt in the people againſt them, as many of you have done from day to day.

Fourthly, what is ſuch an interpretation of the covenant, but a meere prophaning of the covenant it ſelfe? Does the covenant obliege us to raile and rage, revile and abuſe men that are holy, learned, godly, peaceable, uſefull in Church and common-wealth, to brand them with the odious names of Heretickes, Separatiſts, Schiſmaticks, &c. who cannot ſubject themſelves (we ſay not to the covenant, for they took it, yea defended the taking of it; yea, ſtirred up their brethren to take it in its true, proper, naturall, genuine, and literall meaning of it) but unto ſuch a ſenſe, meaning, and interpretation as will ſerve onely to drive on the deſignes of the faction of *Sion Colledge*: for moſt confident we are, there is at this day no faction in the Kingdome more dangerous and obnoxious unto the peace, proſperity, and welfare of the Parliament, Army, and conſequently whole Kingdome, THAN SION COLLEDGE IS. What greater diſhonour, indignity and ſcorne, can be put upon the SOLEMNE LEAGUE AND COVENANT, than to juſtifie not onely thoſe bitter, cruell, unbrotherly, unchriſtian, nay unnaturall invectives each againſt other; but rebellion, treaſon, mutinies, inſurrections againſt the Parliament and Army, the raiſing up of new warres to the utter ruine of the whole kingdome; as the ſenſe and meaning of the ſolemne League and Covenant: and do not many of you in your prayers and Sermons juſtifie the proceedings of

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thoſe members that fled beyond ſeas from the juſtice of the Parliament, and the priſoners in the Tower committed thither by Parliaments order for ſuch miſdemeanours, in pleading their cauſe with God, as men perſecuted, impriſoned, for nothing but keeping their ſolemne League and Covenant, profeſſing for your ſelves and others, that you own their cauſe; ſo deluding and captivating the judgements and conſciences of many of your hearers (as you did (ſome at leaſt) of thoſe ſaid priſoners, who doubtleſſe in the ſimplicity of their hearts were charmed into that delinquencie through your devout chantings) under the colour of zeale for the glory of God, a bleſſed reformation, and we know not what, as that they are ready upon all occaſions, to ſide with any mutinous inſurrections againſt the Parliament and Army; what is this but to abuſe and prophane the innocent Covenant, which intended union, peace, love, and goodneſſe amongſt brethren, and the banding them together as one man againſt the common enemy. Doubtleſſe the true naturall ſoule and ſpirit of the Covenant, was Union, and not diviſion amongſt brethren: But when men force that ſoule out of the Covenant (we mean that meaning of the covenant which is naturall) and poſſeſſe it with a contrary ſpirit or meaning, though it pretends zeale for God, and a bleſt reformation, &c. yet this is to repreſent the covenant like *Samuels* body without his naturall ſoule, poſſeſſed with the ſpirit of Satan, ſpeaking indeed like *Samuel*, but with a wicked and Satanicall deſigne; what is this but to make the covenant not like an Angel of God, a meſſenger of peace and union among brethren, but a very Fury from beneath, furniſhing men with fire-brands to hurle and throw each againſt other, to the danger of fiering and enflaming the whole kingdome. You complain of contempt of the covenant, that it is looked upon as an *Almanack out of date, &c.* and moſt confident we are, that no pretenders to the covenant under heaven, have rendered the covenant more vile, baſe and contemptible, than your ſelves have done, by the interpretation, ſenſe & meaning which you have put into it. But the truth is, it is no great marvell that you make the covenant ſpeak what you pleaſe for your own deſignes, ſince you make (or at leaſt ſtrive to make) the holy Scriptures themſelves, whoſe naturall juice is milk and honey, to yeeld forth gall, yea blood it ſelfe.

Fifthly, who are they which truly and properly break the Covenant? Either thoſe that act contrary to the very letter of it, or thoſe that deny to ſubject themſelves unto that illegitimate and forc'd interpre-

terpretation which *Sion Colledge* men put upon it; ſurely they are the covenant-breakers who act contrary to the letter and moſt naturall literall and obvious meaning of it: If ſo, let us examine each Article of the Covenant, and compare it with the practice of *Sion Colledge* men, and let indifferent men judge who breake the Covenant.

In the firſt Article we ſweare, with hands lifted up to the moſt high God, to *endeavour in our ſeverall places and callings, the preſervation of the reformed Religion in the Church of Scotland in Doctrine, Worſhip, Diſcipline, and Government*, AGAINST OUR COMMON ENEMIES, &c. THAT WE AND OUR POSTERITY AFTER US, MAY AS BRETHREN LIVE IN FAITH AND LOVE, AND THE LORD MAY DELIGHT TO DWELL IN THE MIDDEST OF US. Here are two things which are to ſteere us in our endeavours to preſerve the reformed Religion in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline and Government. Firſt, our endeavours muſt be againſt our common enemies. Secondly, our endeavours muſt be ſo ordered, that we and our poſterity may as brethren live in faith and love, and the Lord may delight to dwell in the midſt of us: if ſo, they that doe joyne with the common enemy, they that divide brethren each from other, hindering brethrens living together as brethren in faith and love, doe break the covenant in the expreſſe letter of it; but who they are that joyn with the common enemy, that divide between brethren, that obſtruct their living together in faith and love, and ſo provoke the eye of jealouſie, that the Lord delights not to dwell amongſt us, is evident to all the world, & almoſt the complaint of all diſengaged men. Take but one inſtance from one of them, *I had rather* (ſaid hee) *that the great Turke ſhould come and enſlave this kingdome unto his tyranny, and that I ſhould be a ſlave among the reſt of the Kingdome, than that there ſhould be a toleration of Independents.* He cannot but ſuppoſe, that if the great Turk was Lord Paramount in this Kingdome, that he would eſtabliſh his Religion amongſt us: If ſo, who is he that breakes the Covenant? he that ſhall profeſſe he cannot in conſcience ſubject unto ſuch or ſuch externall diſcipline, being very doubtfull and diſputable whether it be agreeable to Gods word or no, though otherwiſe he be acknowledged to be holy, learned, uſefull in Church and Common-wealth; or he that ſhall profeſſe his deſire rather that the great Turk, and by conſequence, the Religion of the Turkes ſhould rule o-

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ver us, than a toleration ſhould be allowed to ſuch a man; conſidering withall, that there is no Article, word or ſyllable in the covenant engaging againſt the toleration of ſuch a man; and the very letter of the covenant binds us unto ſuch endeavours for uniformity that brethren may live together as brethren in faith and love, that the Lord may delight to dwell in the midſt of them. We know it will be replied, that we are tied in the very letter of the covenant, unto *unity* and *uniformity* in the three kingdoms, which is inconſiſtent with a toleration of *Independents*, or any other way whatſoever that is againſt the received way of the authority of the Kingdomes, and therefore an abſolute breach of covenant, which we muſt not commit upon any termes, better the great Turk ſhould come in, and we ſuffer for our faithfulneſſe to Jeſus Chriſt, holding faſt the profeſſion of our faith under his tyranny, than be actuall breakers of our covenant by ſuch a toleration. We anſwer,

Firſt, if we had promiſed abſolutely to be uniforme in the three Kingdoms, except we had attained to a moſt certain infallible knowledge of the mind of God herein, we had ſinned by ſuch an engagement; for we had ſworn to we know not what, and ſo had ſinned againſt the law of Covenant-making, which is to *ſweare in righteouſneſſe and judgement*, and by conſequence were not bound to keep ſuch a covenant, every man being bound to forſake, and not to continue in a ſinfull engagement.

Secondly, ABSOLUTE uniformity in *Doctrine, Worſhip, Diſcipline and Government in the three Kingdomes*, is not our covenant, but our *ENDEAVOURS* after ſuch an uniformity is our covenant; and doubtleſſe we are all bound by all juſt wayes in our ſeverall places and callings to *endeavour* the ſame.

Thirdly, our Covenant hath tied us to order, manage, & frame our *endeavours* ſo, as *that bretbren may live together in faith and love*: all other *endeavours* directly hindering this bleſſed iſſue, is againſt the expreſſe letter of the covenant.

Fourthly, that not an abſolute uniformity, but a Chriſtian, loving and brotherly *endeavour* was (not onely the expreſſe letter, but alſo) the intent of the covenant, appeares both by the perſons that made the covenant, whom we all know not perfectly agreed at that time about a certain way of Church-government, calling the Aſſembly of Divines to conſult withall about it, as alſo by their ſeverall Declarations ſince that time; and alſo by the perſons that did promote the covenant, and took the covenant, being men known to be of another

ther judgement and practice at that time, and so continue unto this day, than the now received way of the Nation: so that in the meane while wee cannot but take notice what a sad case, a miserable and intolerable CASE this is, that wee should desire rather slavery under Turcisme, than though enjoying our own judgement in our own persons, yet the permitting our brethren to enjoy themselves, though not disturbing our peace and welfare in the least kinde.

In the second Article, wee sweare *that wee shall endeavour without respect of persons, the extirpation of Popery, Prelacy, that is, Church-goverment by Arch-Bishops, Bishops, &c. and all other Ecclesiasticall Officers, depending on that Hierarchy, superstition, heresie, schisme, prophanenesse, and whatsoever shall be found contrary to sound doctrine, and the power of godlinesse, least wee partake of other mens sinnes, and thereby be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdomes.*

As for this Article of the Covenant, it is the jealousie of a great many, that the very authority and jurisdiction of *Sion Colledge* it selfe isa branch sprung out from the root of Prelacy, and untill their Patent be shewed, and it clearly appeares in the contrary, wee shall still conceive so, and the truth is that branch yeelds such fruits, as if it did still grow upon that old stock, and was not removed thence, their words and wayes being as like the Bishops as one egg is like another: did the Prelates endeavour to get power into their hands, to suppresse their brethren, so doe the *Sion Colledge*-men? did the Prelates debase, abuse, and vilifie those that would not stoop unto their humours, so doe these? did the Prelates raile against their Non-conformists, calling them heretickes, schismatickes, separatists, sectaries; so doe these? did the Prelates make divisions, disturbances, and distractions in the Common-wealth; so doe these? did the Prelates vex and goad, even Lords, Knights, Esquires, Justices, Gentlemen, that did not humour them, subject themselves unto them, help up their glory; so doe these, even the Parliament, Army, people, all that will not submit unto them; so that as the maid said unto *Peter, Surely thou wert with him* (speaking of Christ) *thy very speech bewraieth thee*; so may wee guesse shrewdly of these mens relation unto Prelacy, their very speech, wayes, practises, bewrayes them, and wee beleeve so ingeniously of them, that they dare not curse and swear the contrary, as not *depending on that Hierarchy:* as for our endeavours

to root out ſuperſtition, hereſie, ſchiſme, and prophaneneſſe, we can expect little ſucceſſe from the methods and wayes of theſe men to that purpoſe, if they root out SUPERSTITION (upon ſuppoſition that they are a branch of Epiſcopacy) they muſt root out themſelves; as for HERESIE, they talke much of it, but never informs us what it is, except it be what they pleaſe to call ſo; and moſt confident wee are, that the truth it ſelfe (as Chriſt crucified among theeves) is branded with error and hereſie; and many of themſelves diſagreeing among themſelves (as they did about the crucifying of Chriſt) ſome ſaying, *Wee ſee no reaſon or cauſe at all* why ſuch an opinion ſhould be numbred and dealt withall as an error or hereſie: others intimating, that theſe might have eſcaped had they not appeal'd unto the judgement and learning of ſuch and ſuch anti-high-Presbyterians for their vindication; but the truth is, moſt of them like the common people, without debate, examination, and conſideration, cry out, Away with them, away with them, and ſubſcribes preſently for the ſuppreſſion with club-law (as the Jews dealt with Chriſt) of many of the truths of God, under the notion of errors and hereſies: as for SCHISME, moſt confident we are, that they make more Schiſmaticks and SCHISMES, rents, and diviſions in Church and Common-wealth, than any others whatſoever; driving men from them as not being able alwayes to beare bitter clamorous invectives, inſtead of the ſweet and precious Word of life: for PROPHANENESSE, *and whatſoever ſhall be found contrary to ſound doctrine, and the power of godlineſſe*, ſome of theſe men rather ſupport than ſuppreſſe the ſame; is it not PROPHANENESSE, *contrary to ſound doctrine, and the power of godlineſſe*, to revile the onely viſible authority of the Kingdome the Parliament, as Covenant-breakers, as Mr. *Cawton*, and that Mr. *Jenkins*, and others? What can men ſay to ſuch expreſſions as theſe (and that in prayer, which dictates more plainly the true frame of heart, than at another time) *Lord we have a Parliament, ſuch an one as it is, we doe not know whether it be a Parliament or no; if it be a Parliament, Lord deliver us by a Parliament, if it be not a Parliament, Lord deliver us from a Parliament*: A man would thinke that ſuch a piece of non-ſenſicall invectives could not be found in the lips of a man of learning and goodneſſe, but it is an intolerable and unſufferable CASE, not to be indured by ingenious men. Againe, is it not PROPHANENESSE, to abuſe the Army (who have made themſelves walls and bulwarks unto them, ready upon all occaſions to interpoſe between them and ruine and deſtruction, by whoſe courage,

rage, valour, and faithfulneſſe, theſe men live and enjoy themſelves) calling them *a rebellious Army, a viperous brood, a generation of vipers*, as that Rhetoricall Mr. *Cawton, An Army of Rebells*, as that conceited Mr. *Jenkins, An oppreſſing Army*, as Mr. *Aſh* did; if this be not contrary to ſound doctrine, and the power of godlineſſe with *Sion Colledge*-men, moſt confident we are, it is ſo reputed amongſt others that never pretended to ſuch exactneſſe as they doe; and how *the Lord can be one and his Name one* in any one of the Kingdomes, much leſſe in *the three Kingdomes*, while theſe things are practiſed, we cannot conceive?

In the third Article we ſwear, that *we ſhall with the ſame ſincerity, reality, and conſtancy in our ſeverall vocations, endeavour with our eſtates and lives, mutually to preſerve the rights and priviledges of the Parliament, and the liberties of the Kingdomes, and to preſerve and defend the Kings Majeſties perſon and authority in the preſervation and defence of the true Religion, and liberties of the Kingdomes, &c.*

As for this Article of the Covenant, if to vilifie the Parliament in the face of the people, if to charge them with *Covenant-breaking*, as Mr. *Cawton* and Mr. *Jenkins* have done, if *to lay our evils, miſeries, errors, ſchiſmes, hereſies, blaſphemies of the times at the Parliaments dores*, as Mr. *Witham* did, if to gird and fling and fly out againſt them from day to day, as Mr. *Caſe* doth, if to repreſent the Parliaments proceedings againſt Delinquents, as puniſhing men for *keeping Covenant*, as many of them doe; if theſe things are to preſerve the rights and priviledges of Parliament, &c. then doe theſe keep their Covenant, yea at a higher rate of excellency than other men doe; but if to doe theſe is abſolutely to break the Covenant, then are theſe as palpable Covenant-breakers, as any are in the Kingdome.

In the fourth Article of the Covenant, we ſwear to *endeavour the diſcovery of incendiaries, malignants, evill inſtruments, by hindering reformation of Religion, dividing the King from his people, or one of his Kingdomes from another, or making any faction or parties among the people, contrary to this League and Covenant, that they may be brought to publick tryall, and receive condigne puniſhment, as the degree of their offences ſhall require or deſerve, &c.*

Whether any of theſe *Sion Colledge*-men were ſo far from *diſcovering incendiaries, malignants, and evill inſtruments*, as that ſome of them

did encourage that rebellious force upon the Houſes of Parliament, is not onely knowne unto their own Conſciences, but unto ſome others, and moſt notorious it is how carefull ſome of them have been to *diſcover incendiaries, malignants, and evill inſtruments*, by their animating and ſtirring up a partie againſt the Army when they came to the Citie, by their daily invectives againſt Parliament and Army, by their kindling and enflaming mens ſpirits each againſt others, declaiming againſt moderation; and thoſe Miniſters and others that ſhall engage for Chriſtian forbearance and meekneſſe towards diſſenting brethren, if their diſſenting brethren ſhould have been found in ſuch deſtructive wayes againſt Magiſtracy and Authority, if any of that partie and their ſervants had been found in one inſurrection after another, with their ſwords, piſtols, and other Armes in profeſt oppoſition to the Parliament and Magiſtracy of the Kingdome and Citie, as theſe have been, how would *Sion Colledge*-men have beaten the ears of their hearers with it? how would they have cryed out in their Pulpits, This is a ſecond *Munſter*, theſe are your ſectaries, your Anabaptiſts, your Independents; theſe are they that wee often forewarned you of, and told you how they deſpiſed Magiſtracy and Goyernment; the noiſe of *Munſter, Munſter, Munſter*, would have ſo filled the pulpits and preſſes, that we ſhould have heard little elſe from them; but we hope their mouths are for ever ſtopt from their *Munſter* clamors againe, howſoever they have furniſhed men with a ſufficient reply to them for time to come about that buſineſſe.

In the fifth Article of the Covenant, wee ſwear that *each one of us according to our place and intereſt, endeavour that England and Scotland may remain conjoyned in a firme peace and union to all poſteritie, &c.*

Whether theſe men obſerve this Article, we leave to the judgement of thoſe that obſerve the many expreſſions that fall from their lips from day to day, aſſerting that the presbyterie will never be ſetled in this Kingdome, untill the *Scots* come to ſettle it here; eſpecially thoſe paſſages from Mr. *Jenkins*, ſpoken at that very time (as hath been ſaid) when jealouſies and feares were raiſed in mens hearts of a breach between the two Nations; *Lord wee thank thee for any hopes thou haſt given to make them* (ſpeaking of the *Scots*) *further inſtrumentall for the advance of thy truth amongſt us*, LORD BLOW UP THOSE SPARKS INTO A FLAME: if this be

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not an Incendiary in the very letter, we know not who is or can be an Incendiary: and ſo Mr. *Cawton* praying for the Scots, *Lord, give them a heart* (ſaid he) *to ſettle a reformation amongſt them, and alſo amongſt us, and* QUASH ALL THOSE THAT SHAL RISE UP AGAINST THEM TO HINDER THEM. Whether this be a keeping this Article of the Covenant (all things conſidered) let indifferent men judge.

In the ſixth and laſt Article we engage to *defend all thoſe that entered into this League and Covenant, in the maintenance and purſuance thereof, not ſuffering our ſelves by any means to be divided or withdrawn from this bleſſed union or conjunction; but that we ſhall all the dayes of our lives zealouſly and conſtantly continue therein againſt all oppoſition, &c. And what we are not able our ſelves to ſuppreſſe, or overcome, we ſhall reveale and make known, that it may be timely prevented, or removed. All which we ſhall doe as in the ſight of God.*

Whether that theſe men can ſay, *as in the ſight of God*, that they have kept this Article, that they have *zealouſly and conſtantly* continued in the obſervation of this Covenant, and the main and principall ends thereof, *viz.* the promotion of the glory of God, by the propagation of faith and love among brethren, the uniting all the well-affected party of both kingdomes againſt the common enemies, the power and intereſt of the ſupreme Judicatories of both Kingdomes, eſpecially the Parliament of *England*; let the generall ſtrain and daily courſe of their publick prayers and Sermons declare, and let heaven and earth judge who they are that are Covenant-breakers, the Parliament of *England* or *Sion Colledge*: we ſcarce ever heare them mention the Parliament of *England* in prayer or Sermon, but with ſome diſparaging reflection upon them, as covenant-breakers, men that build their own houſes, but ſuffering Gods Houſe (that is, *Sion Colledge*) to lye waſte, that they have ſlighted the affaires of Jeſus Chriſt, and reformation, and therefore the Kingdome ſlight and ſcorn them, not regarding their Orders and Ordinances, when the truth is, theſe Miniſters have put principles into the people, leading them into ſuch contempt of the authority of Parliament. It cannot be denied but the characters of fleſh and blood, we mean failings and weakneſſe, have been ſeen upon them; but it is the property of a *Cham* to detect his Fathers nakedneſſe in the face of his brethren; and among their failings,

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we know none greater than a permiſſion of ſuch daily affronts from the pulpits in the face of the people, as theſe men offer them without controule. It is a very poore and unthankfull requitall of all that the Parliament hath done for them: hath not the Parliament freed them from the yoke of Epiſcopacy, Ceremonies, high Commiſſion court, caſt out others from their places in the Citie for ſcandall and malignity, and put them in their roome, given them all juſt encouragements to preach the Word, ſuffering nothing to diſturb them, onely hindering them from diſturbing their brethren, as holy, harmleſſe, uſefull, faithfull, as themſelves: and yet as *Haman* in the like caſe, they cry out, *All this is nothing ſo long as Mordecai ſits in the gate*, and will not, dare not, cannot in conſcience bow unto them, ſubmit unto their yoke and bondage. And hence it is that they are thus complaining of that people whoſe lawes are contrary unto them, ſeeming to reſolve to ſhake the very foundations of the Kingdome, but they will root them up. It is true, they charge them with many grievous and bitter things; but their proofs are like thoſe that charged Chriſt, alledging many things, but able to prove nothing againſt them, and yet repreſent them ſo unworthy, as if the very permiſſion of ſuch to live, was the great ſinne of the Parliament, and that for which God wil reckon with them even in blood: theſe are the Heretickes, Schiſmatickes, Sectaries, the non-ſuppreſſion whereof they cry up to be the cauſe of the judgements of God upon this land: but did they ſearch the Scriptures with a ſingle eye, they might finde other matters to be an indication of Gods wrath upon a land, namely, the ſinnes of their Prophets and their Prieſts, their Shepheards, their Watchmen, their Paſtors and their Teachers, that *bite with their teeth becauſe men put not into their mouthes, and he that putteth not into their mouthes, they even prepare warre againſt him*, Mich. 3.6. It is not unknown unto themſelves, that of all ſorts of people in a land and nation the holy Scriptures declare the ſinnes of that ſort of men to have conſtantly as chiefe a hand in pulling down judgements upon the whole people, as any other ſort whatſoever; and it is known unto us, that of late the men of that Order, *viz.* the *Prophets and Prieſts, &c.* have venomouſly bitten the Parliament and Army with their teeth and tongues together in reſpect of their repute and good name; more than any other ſort of malignants whatſoever have publickly done; they frequently complain that we are without government, the caſe being with us as it was with Iſrael at that time when there

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was no King in Israel, every man doing that which was right in his own eyes. Suppose it be thus, who is it of all sorts of men, that take such advantage thereof as these men do? who is it that hath rendered the present government of the Kingdom more contemptible than these men have done, making their government as no government, and then complaine that we live without government? what party hath taken more advantage from the want of a severe and strict government, than these men and their party have done? insurrections, rebellions, treasons, murthers, and robberies committed by those who have profest themselves abettors of the Presbyterian cause, as in the tumult and riot at *Westminster*, when the force was committed upon the two Houses of Parliament: and so the late insurrection when the Lord Major himselfe, the chiefe Governour of the City, was in danger of his life, men being killed and wounded that came to preserve him. Who is it that have cast dirt, reproach and contempt upon the Parliament (the only present visible government) but these very *Sion Colledge men? A Parliament that hath broken their covenant*, saith Mr. *Cawton* and Mr. *Jenkins*, A Parliament at whose *doores may be laid all our evils, errors, heresies, blasphemies*, saith Mr. *Witham*. *A Parliament such an one as it is*, saith another scornfully and scandalously, *we know not whether it be a Parliament or no*, as if he had been Chaplin to the Lord *Inchequeen*, not a Citie preacher, much lesse an Assembly man, and one that hath received favour and respects from the Parliament. If we have no government, is it not pitie but that we should have a government, to suppresse such lawlesse and ungovern'd tongues as these are? It is true, they doe indeed sometimes talk of a Parliament, and call them by the name of our Governours: but with such phrases, terms and expressions, with such flings and nips, and lashes at them, such derogatory diminitive and debasing Ephithits, that they seeme to doe by them as the Jewes by Christ, put indeed a crowne upon their heads, but it is a crowne of thornes, intended more to prick and scratch them, than to honour them: they seem to put indeed a scepter in their hands, but it is a reed rather than a Scepter of Gold: they in one breath seem to cry out unto them, *Hail Masters*, and in another to spit in her faces: For let but indifferent men observe their prayers, and still they shall finde, that as the Apostle *Paul* complaines of some intending his misery, and to adde affliction unto his bonds, that they did indeed preach Christ, but it was out of envy, and not out of love; so these men pray for the Parliament

ment and Army ſometimes (though but ſeldome for the Army) yet they manage their prayers ſo, as that it eaſily appears to be rather out of envie to the Parliament and Army, than out of love, adding thereby to the diſparagement and diſhonour of the Parliament and Army. Hence it is, that when the Parliament is named, we have a remembrance of their covenant-breaking, of their declining from, and loſing their firſt love, of their building their owne houſes, of neglecting the Houſe of God, of their toleration of errors, hereſies, blaſphemy, &c. And when we heare any mention of the Army, we heare of their oppreſſions, rebellions, hereſies, blaſphemies, as if indeed the Parliament and Army had done us hurt and no good all their dayes; the truth is, we finde the generall ſcope, deſigne, and drift of their preaching and praying, ſo farre as it relates unto the Parliament and Army, and their diſſenting brethren, is to have this threefold tendency therein.

The diſſolution of the Parliament, the disbanding of the Army, and the utter ſuppreſſion and extirpation of all thoſe that will not conform unto their government. If it be not thus, what meanes ſuch bitter invectives againſt the *Parliament*, but to fill mens ſpirits with diſtaſte againſt their government; what meanes ſuch paſſages as theſe, *A Covenant-breaking Parliament, a Back-ſliding Parliament, a Parliament ſuch an one as it is, an hereſies and blaſphemies tolerating Parliament, a ſelfe-ſeeking Parliament, &c.* but to make men weary of them and their government? And hence it is, that we have ſuch a crying out for the King again upon any termes.

As for the disbanding of the Army, and the utter extirpation of their diſſenting brethren, they are pleaſed in expreſſe termes to declare themſelves herein. But may we deſire theſe men to ſuſpend their peeviſh, froward, and diſtemper'd ſpirits, and conjure their quietneſſe and ſilence, and then ſeriouſly like themſelves and men of judgement, reaſon and obſervation, to weigh the conſequences of theſe things were they accompliſhed as they ſeem to deſire. Suppoſe the Parliament was diſſolved, what can be expected but the moſt ſad and diſmall conſequences to theſe very men, eſpecially ſo many of them as have indeed tender conſciences, as would make their eares to tingle, and their heads to hang down, and their knees to wax feeble, and their hearts to wither like graſſe within them; how would their oppreſſing tyrants the *Prelats* and others, riſe up as young Lions out of their thickets, who have long been without their prey, tearing them and treading them like mire under their feet,

feet, untill they had made an utter end of them, how would they meet them as Bears robbed of their whelps? how would they be avenged for that bloud, contempt, and devastations which have been made upon them? Besides, the miserable havock that would in all likelihood be made of Religion and religious men throughout the Kingdome. How would Superstition, Idolatry, Ceremonies, Altars, Copes, Rochets, Hoods, Surplices, Service-Book, Crosses, and other old fooleries, rise up like armed men upon us, without resistance? How would the bondage, slavery, oppression and misery of our poore Countrey fill the ears of all Kingdomes round about us? how would a rod of Iron and whip of Scorpions, be ever held over our naked backs? what Armies would be raised up, maintained by us, to keep us under in everlasting bondage and slavery, our selves and posterity being in a worse condition than in Turkish slavery? How many of our Worthies that did interpose between us and death in the dayes of our feare and trouble, would loose their lives for their faithfulnesse to us? how would the Kingdome be fill'd with fatherlesse and widdows, through the executions of the well-affected of the Kingdome, for their former adhering to the Parliament? How would prophaneneſſe, open blasphemy, oaths, drunkenneſſe, and all kindes of wickedneſſe abound in the midst of us? Can these men with the least shaddow or shew of reason, suppose the contrary? we want indeed the parts and abilities of these men to set out the woefull intolerable consequences of such a time, then would they curse the day of our divisions and perverseneſſe towards one another; then would they bewail their bitterneſſe and frowardneſſe one towards another; how would our Task-masters insult over us, and our oppressions be multiplied? how would wee say of THAT DAY, as *Job* of the day of his Birth; Let that day perish (wherein this Parliament was dissolved upon the termes we speak of) and that night wherein it was said, it is broken up, let darkneſſe and the shaddow of death stain it, let a cloud dwell upon it, let the blackneſſe of the day terrifie it; how will your adversaries rise up like *a sweeping raine* (as *Salomon* speaks) *that will leave no food*, taking away your precious things without controule? into what kinde of bondage (thinke you) will you be brought, if you be subdued unto them, *of whomsoever a man is overcome, of the same he is brought into bondage*, 2 Pet. 2. 19. If we lived under the great Turk, or in the state of *Persia*, or even in *France* it selfe, and did but observe the miserable and slavish bondage of those poore people that are under their tyranny; how would a fit of

that libertie which we now enjoy, be as a wedge of the gold of *Ophir*, and as a drop of water would have been to the rich man in hell, could he attain unto it? doe not you think, but if the Cavaleeriſh partie get the day (as moſt certain it is they will, if our diviſions doe ſtill thus continue) they have their bands and chains and fetters already prepared for your hands and feet, and irons that will enter into our ſoules? are they not animated and acted with the ſpirit of the fourth Beaſt ſpoken of by *Daniel*, *which was unlike all the other, very fearefull, whoſe teeth was of iron, and his nails of braſſe, which devoured, brake in pieces, and ſtampt the reſt under his feet?* Would not their inſolent Lordly domineering and tyrannizing ſpirits, ſport themſelves in their crueltier, and delight to ride over the heads of them that they can get under them? how doe they long after the bloud of the Parliament, and all thoſe that have ſtood in the way of their rage and luſt, during all theſe warres? how doe they thirſt after the bloud of all ſorts, Presbyterians, Independents, and all others, under any notion whatſoever, more than *David* did after the waters of the Well of *Bethleem?* If theſe men of bloud ſhall carry the day and overcome, to ſet up their Banners amongſt us, ſhall wee not be ſold as cheap as ſparrows were among the *Jewes*, five or two for a farthing? would not our fleſh be as a feaſt of fat things unto them, and our bloud as new wine? or if they did ſpare our lives, would it not be out of an intent to adde unto our miſery? as that cruell *Nero*, when any perſon was under the ſtroake and dint of his power, deſiring that he might be quickly diſpatcht, was wont to ſay, *Non ita tecum in gratiam redii*, that is, he was not ſo far friends with him, as to give him leave to die. But behold, greater miſeries than theſe are like to overtake us, if theſe men prevaile, if ever we come to be at the allowance of Cavaliers, Atheiſts, and Papiſts, for the things of our ſoules, how ſhall we be fed with ſtones inſtead of bread, and ſcorpions inſtead of fiſhes? thoſe golden pipes, by which heaven and earth are joyned together in ſweet communion (that is) the pure Ordidances of worſhip will be cut off from us, and others of lead laid in their ſtead, Ordinances according to the wills of men, which God will be ready to caſt as dung into our faces; doe you think that all the rabble of the Kingdome, all the Cavaliers, and Atheiſts of the Land? doe you thinke that the Lord *Taffe* of *Ireland*, and the Cavaliers that are gone into the North, that theſe will ſettle Presbyterie? No, no, you muſt never look to ſee the goings of God in the Sanctuary againe, to ſee the viſions of life and immortalitie, as you have

have done, thoſe excellent raviſhments and raptures of ſpirit, thoſe takings up into the third heavens, by ſeeing him that was greater than *Solomon* in all his glory, will ceaſe from you, thoſe pure ſtreams of the Goſpel will be ſmeared when you come to drink of them; you muſt look to have the Goſpel turn'd upſide downe, and to be made to ſtand in perfect conjunction with hell, with looſeneſſe, wickedneſſe, and prophaneneſſe, and in oppoſition to Heaven, grace, and holineſſe: What a bitter thing will this be unto us who have been fed with honey out of the rock, and with the fineſt wheat of Heaven; that have had an open and a free trade to Heaven, and have had glorious returnes from them day after day, to whom the Miniſtry of the Goſpel, hath been as the wings of the morning, as Chariots of fire to carry us as it were up and down in ſpirituall glory and triumph, between heaven and earth? Oh how will that day be as the ſhadow of death unto us, wherein wee ſhall exchange our Quails and Manna from Heaven, for the garlick and onions of Egypt! When wee ſhall heare the Pope and his Hierarchy preached up to the heavens, and Jeſus Chriſt and his Saints preached downe to the earth, and made their foot-ſtoole; when our ſoules and Conſciences ſhall be compaſſed about with lies, and the Commandements of men inſtead of *Gods word*: how would the Ark of God be taken away, and *Dagon* be ſet up in his room? how will the day of Goſpel-diſpenſations be turned into darkneſſe, and the Sunne of a godly holy Miniſtery be covered with ſackcloth, and the Moone turned into bloud, and the Starres of Heaven looſe their light? How would this be as gall, bitterneſſe, and worm-wood unto us, that God ſent us Saviours, and would have delivered us, yea and brought us unto the very edge of the Land of *Canaan*, that wee looked into it, and did begin to eat of the very fruits thereof; and we would not be delivered, but return again to the bondage of *Pharaoh*, chooſing rather to make bricks and pots, to feed upon garlick and onions, than to live as Princes in the enjoyments of the bleſſed treaſures of life and immortalitie in peace and love one with another.

Secondly, Conſider the miſerable conſequences of disbanding the Army: is not the Army the walls and bulwarks of the Parliament? if you disband the one, you ſhall ſee them that will quickly diſſolve the other, and then the miſerable conſequences of the Parliaments diſſolution, would be the ſame of the Armies disbanding; hath not God been a front-guard, and a rere-ward unto this Army? hath he not made it his battle-axe and weapons of warre? hath he not made

it like a new ſharp thraſhing inſtrument having teeth? hath he not made the mountains plains before theſe *Zerubbabels?* hath he not made the mountains to skip like rams, and the little hils like young ſheep, before the preſence of God in this Army? hath he not riſen up againſt them that have oppoſed them? hath he not honoured them in the face of the people? and have not you endeavoured to caſt reproach and ſcorne upon them, making them the baſeſt, vileſt, moſt blaſphemous, hereticall, erroneous, plundering, oppreſſing Army that ever marcht into the field? have not Gods dealings & yours towards this Army been like the conteſt between *Michael* and Satan about the body of *Moſes?* hath not God plainly and evidently ſet himſelfe in direct oppoſition unto you about this Army, he honouring them, you diſhonouring them, he cauſing a ſpirit of glory, you a ſpirit of ſhame to reſt upon them; did not you propheſie bitter things of this Army, if the Citie would permit them to march through, and did not God make you all deceivers, and falſe Prophets in the eyes of all men? they marching through the Citie with weapons in their hands, at ſuch a time when profeſt reſolutions and endeavours were uſed through your means to raiſe up an Army to cut their throats, yea, when a ſpirit of feare and trembling took hold upon their enemies, having all advantages put in their hands to avenge themſelves for all the wrongs and injuries that were offered them, and yet did they not march peaceably and quietly throughout the City, not offering the leaſt wrong to man, woman, nor child, to their honour, and your ſhame?

Againe, what had been the iſſue of that horrid inſurrection, made
1648. the ninth & tenth of *Aprill*, aſſaulting the Lord Mayor of the Citie, robbing, killing, and deſtroying thoſe that oppoſed them, had not ſome part of this Army ſuppreſt the ſame, (the influence of your doctrine ſo prevailing with men, that not one of many would appeare to reſcue the Governours and Government of the Citie from the ſonnes of violence) and yet did not theſe contemptible Army-men put their lives in their hands, and preſerved the whole Citie from the woefull conſequences of that rebellious inſurrection, yea, when brick-bats and ſtones were caſt out of houſes, and ſome of them were ſhot out of windows; which affronts had they been offered unto ſome Armies, would have rendered the Citie in aſhes, but they would have had ſatisfaction, and yet, as if they were men in valour, and children in malice: having reſcued the Citie, departed in peace, bleſſing and praiſing God, that he had made them able to render

good

good for evill; and doe not all reasonable men clearly perceive, that if *Sampson*-like you lay your hands upon Parliament and Army, to dissolve the one, and disband the other, you take hold of the pillars of the kingdome, which being removed, you bring all into confusion, ruine and misery, and pull down destruction upon your own heads.

Thirdly, consider, the most probable, if not certain consequences of the suppression and extirpation of your dissenting brethren, were all your dissenting brethren suppresst, and not one remained, but onely your selves and the Prelaticall party in the kingdome, doe but seriously consider what a through, a blessed, a perfect Reformation you would be like to carry on. Suppose the dissolution of the Parliament, the disbanding of the Army, the destruction, banishment or imprisonment of your dissenting brethren, doe not you thinke that the malignant and Prelaticall party would not joyn together with you to set up Presbytery in a pious, pure, strict and godly way? May not we say of such among you, that shall think so, or acteth as if they did think so, as the Prophet *Hosea* saith, *The Prophet is a foole, and the spirituall man is mad*. In short, you must both unite and live, or both divide and perish, chuse you whether; you may both wriggle and wrastle, contend and contest, weary and worry one another, but the resolve of all must be one of these two, either agree and live, or else strive thus, and fall both together.

First, consider what saith the one party which the other may not say: You say of the *Independent* party, These are the troublers of *Israel*, the hinderers of reformation, the disturbers of our peace, the incendiaries of the times, the Covenant breakers; and they say the like of you, and both of you argue is each against other in the eyes of the world; but were it not better that both of you did joyn together in joynt promotion and joynt opposition of such things as were according to your joynt opinion, you both professe your hatred of known sinne and wickednesse, the prophaning the Lords day, drunkennesse, swearing, lying, cozening, deceiving, ignorance and loosnesse; you both professe it your duties to promote the glory of God, the name of Jesus Christ, the fruits of the Spirit, the obedience of faith, the workes of repentance, love, meeknesse, gentlenesse, patience, brotherly kindnesse, mercy, bounty: Did both parties joyn together in the propagation of those things which

which were according to both your judgements, how quickly would your differences be reconciled, did both parties seeke the things of Christ, and each others good? how quickly might you both rejoyce each in other, and blesse God each for other?

Secondly, consider the things wherein you agree, and wherein you differ: most confident we are, the difference is more in the heart than in the head, more in the affections than argument; is the one for the glory of God? so is the other. Is the one for Reformation? so is the other. Is the one for purity of Ordinances? so is the other. Is the one for a holy, pious, peaceable Presbytery? so is the other? Is the one for the suppression of error, heresie, blasphemy, and whatsoever is contrary to sound Doctrine, and the power of godlinesse? so is the other; onely differing about the manner of this suppression, the one affirming it must be done by the Magistrate, by censures, punishments, imprisonments, banishments, &c. the other making a distinction, & granting that some kinds of errors, blasphemies, directly repugnant with the light of nature, the peace and quietnesse of the Land and Nation, breaking the rules of civility, morality, and common honesty, that the Magistrates may and ought to punish such things; but for those errors and mistakes in matters of religion, which cannot be rectified but by a supernaturall illumination, and work of the Spirit; that these are to be suppresst by argument, reasoning, and debates out of the word of truth, as the onely meanes sanctified by God for the pulling downe of all such imaginations that exalt themselves against the knowledge of Jesus Christ; nay, in the very argument of Church government, the difference is not so vast & great as seems to be by these unhappy miscarriages towards one another. Are you for a Presbytery, that is, the government of the Church by Pastors, Elders, Helpers? so are they. Are you for the admission of none but godly persons in the eye of charity, into these societies? so are they. Are you for combination of Churches? they are for association. Are you for subordination of one Church to many? they are for a brotherly and Christian reference of one unto more. Are you for an authoritative jurisdiction of some Churches over others? they are for brotherly advice and exhortation, and admonition of one Church to another? Are you for excommunication of such Churches as do not reclaim after admonition, exhortation, reprehension, &c. for error, heresie, blasphemy, or evill of doctrine or conversation, though they are not for excommunication of Churches, yet they

are

are for non-communion with Churches in ſuch caſes, &c? Why ſhould there be ſuch an irreconcileable diſtance betweene one another?

Thirdly, conſider there have ever been greater differences in the Churches of God than theſe are: you very well know, that among the Churches in the Apoſtles dayes, there were differences about Circumciſion and keeping the Law of *Moſes*, about the Doctrine of the reſurrection, about eating meats offered up to Idols, &c. and the like in after times; and though it be granted that there ſhould be no allowance of any evill whatſoever, yet they managed their differences in ſuch a ſweet, meek, moderate, and Chriſtian way, as that faith and love, and the unity of the Spirit was ſtill preſerved among them; and were they not meet and fit examples unto us upon whom the ends of the world are come?

Fourthly, what do you complain of whereof you have juſt cauſe, and which is not in your power to reclaim?

Firſt, you complain of your miſery, bondage and ſlavery, of oppreſſions, ſorrowes and troubles of the Church: that is, doubtleſſe, of the Church Presbyterian, and no other: What doth aile you? what troubleth you? who doth oppreſſe you? Have you not authority on your ſide? Have you not all the Church livings in the Kingdome? Have you not Declaration upon Declaration, Ordinance upon Ordinance, Order upon Order, for to back you? Is there the leaſt ſhew of oppreſſion, ſorrow, or cauſe of complaint adminiſtred unto you, except it be becauſe you are not ſuffered to oppreſſe, vex and gall your brethren that joyn not with you? Can you feed upon nothing but blood, yea the blood of your brethren, that though you have every thing elſe (that onely prohibited) you complain of ſorrow, ſlavery, oppreſſion? Is this only your torment, that you cannot procure a Decree againſt your brethren, whoſe lawes are but a very little differing from yours, that they ſhould be cut off, their houſes pulled down, their wives and children deſtroyed, as ſome of your bloody brethren profeſſed even in pulpits (an account whereof ſhall be rendred upon the next occaſion offered?) Is this your ſlavery and captivity, that you cannot enſlave and lead into captivity? Is this to kill you with the ſword, that you cannot kill your brethren with the ſword? Is your brethrens eaſe your pain, their liberty your reſtraint, their plenty your penury, their good your evill? May you not have what you will almoſt of Authority; but will nothing ſerve you but *John Baptiſts*

Baptists head? Doe you plead your authority for a severe domineering rigid Presbytery, from the Presbytery of *Jerusalem* in the fifteenth of the *Acts*, for which you finde not a syllable in that Chapter? And will you reject one of the main Canons of that Presbytery, *Abstain from blood? verse* 29. Doe you not know that blood-eating shall be the death of Antichrist, which being dissected the Scripture shewes that the blood of Saints was found to be the death of the Whore, *In her was found the blood of Prophets and of Saints, Revel.* 18. 24. Will God give blood for drink to bloody Popery? Hath he given blood unto bloody Prelacie in our owne Kingdome, and will he give milk and hony (think you) to a bloody Presbytery? How long might the Popish government and the Prelaticall government, yea and the Presbyterian government also live and flourish in the earth, were they not bloody? But is not that true of a bloody government which the Scripture speaks of a bloody man, that it *shall not live out halfe its dayes?* We know your answer, and we expect to heare it over and over in Pulpit & Presse from you day after day, that you are men of peace, and desire not the trouble of any man, much lesse of Saints, appealing to God that searcheth your hearts, whether you are the men whom we thus represent, and call God to judge between you and us, whether it be thus as we have said; that it is Gods glory, not any mans ruine, the blood of errors, heresie, blasphemy, prophaneness, &c. that you seek after, not the blood of men; the building of Gods house, not the pulling down of any mens houses; the setting up of *Christ* on the *Throne*, not the casting of any man upon the dunghill; the good of mens souls, and not the hurt of any mans body; yea and happily you will call upon God to do so to you and more also, as your harts are upright and perfect before him in these particulars. But to reply to these answers.

First, you may appeale to God that searcheth your hearts; but we are taught by God to appeale to your words and actions to understand your hearts; God can come at your hearts immediatly, we come at them by your words and workes; your hearts cannot deceive the eye of God searching your hearts: your words and workes, daily, constantly, deliberatly, dispassionatly proceeding from you, can hardly deceive the eyes of man, looking into your hearts through your tongues and hands. What is the meaning of these words, *Let these Sectaries, &c. these remnants of Baal be destroyed, with their wives and children, and their houses pulled downe,*

(saith

(saith one) *let these Sectaries, (these walking dreamers) be cudgled out of their dreames,* (saith another) *a viperous brood, a generation of vipers, croaking Frogs, Caterpillers* (say others) (an account whereof time may discover) is not the heart the treasure from whence these words flow? God knew your hearts immediatly, you know your own hearts by your Consciences (if you have not silenced them) and wee come to know your hearts by your words and actions.

Secondly, whereas you pretend your zeale to be for Gods glory, not mans ruine, the destruction of errors, not of men, &c. Wee answer, that the Pope and the papall persecutors said the same, the Bishops and the Prelaticall persecutors said the same; why should wee beleeve the Presbyter before either, when his wayes are the very selfe same with the two former? did not the Papists say of the Protestants whom they burned, that they were hereticks, sectaries, schismaticks, separatists; did not the Prelates say of those whom they persecuted, that they were factious, seditious, hereticks, sectaries, schismaticks? and doe not Presbyterians call those whom they would banish, imprison, whose houses they would pull downe, and whose wives and children they would destroy, Independents, sectaries, hereticks, schismaticks, &c. Their words and sayings, their waies and proceedings being as like the Prelates, as their wayes were like their fathers in persecution of whom Christ spake in *Luk.* 6. 23.

Secondly, Doe you complaine, that the Ministery is despised? Why doe you make your selves despicable? Can sober disengaged men alwayes honour those that leave preaching of Christ (the life of Saints) the propagation of love and goodnesse among men, and fall upon scandalous clamours against Parliament, Army, Magistrates, Ministers that dissent from you, throwing fire-brands out of Pulpits from day to day, making the Pulpits little else but the Trumpets of warre, and alarms to battle, heightning divisions, differences, and distempers, that are too high already amongst us.

Thirdly, Doe you complain of the increase of sectaries, you multiply them by your carriages towards them? the persecuting Papists made Protestants, the persecuting Prelates made puritans, and the railing Presbyter that sharpens his tongue to utter bitter words, to call men *a generation of vipers, a viperous brood, the remnant of* Baal, *&c.* These make Independents, whom you call sectaries.

Fourthly, Doe you complain of the growth of errors, doe not you cause it by casting mudde and dirt at the root of those bulrushes, instead of plucking them up by arguing, reasoning, and debating

the ſame? It is true, about 58 Miniſters of *London*, 84 Miniſters of *Lancaſhire*, 43 Miniſters of *Warwick-ſhire*, ſubſcribes againſt error, hereſie, blaſphemie, but you ſhall have one ſectary in a corner will give it, may be, or pretend at leaſt to give more arguments to maintain his error, than 185 Miniſters to maintain the truth in oppoſition to theſe errors; you ſhall have, it may be, one ſectary pretend to offer 185 arguments to maintain an error, and to give teſtimony to it, when 185 Miniſters of *London*, *Lancaſhire*, and *Warwick-ſhire*, give teſtimony indeed to the truth of Jeſus, by aſſerting ſuch and ſuch things for truth, and by calling ſuch and ſuch things errors, hereſies, &c. (as ſo many Leather-coats may doe) but not one argument among them all to aſſert the truth of Jeſus, or deſtroy error withall, had we more of your pains, and leſſe of your paſſions, more of your arguments, leſſe of your anger, more reaſonings and leſſe railings, would you be pleaſed to ſet up Lectures of confutation of errors in a ſoft, meek, wiſe, and Chriſtian manner, and decline theſe fiery, fierce and furious Lectures of ſtrife, diviſions, reproach, and contempt upon Parliament, Army, brethren, &c. How quickly would error be caſt upon the dunghill, and truth get up into the throne? Error is ſeated in the imaginations of men, and they are high thoughts that exalt themſelves againſt the knowledge of Jeſus Chriſt; thoſe means therefore that are effectuall for the ſuppreſſion of error, hereſie, &c. muſt be calculated for the caſting down of imaginations, or reaſonings, and ſtrong holds, in men exalting themſelves againſt the knowledge of Jeſus Chriſt; ſtout railing will never demolliſh ſtrong reaſonings; the weight of the little finger of truth and ſound reaſon doth more effectually cruſh error, hereſie, &c. than the very loyns of railing and raging at them; one ſound argument coming againſt error in the name and according to the will of God, will be unto an whole hoſt of errors, as the Angel of God unto the hoſt of *Senacherib*, viz. ſcatter and ſlaughter them, that the place thereof ſhall not be found any more; one ſound argument from the holy Scriptures wiſely and skilfully managed againſt a capitall error, doth often prove like *Davids* ſtone ſlung at *Goliah*, *viz.* ſtrike it dead in the face of many abettors thereof, making them quickly throw down their weapons at the feet of truth, and become captives unto it; bitter invectives without arguments againſt errors, hereſies, &c. are unto them as the Egyptian perſecution was unto the *Iſraelites*, the more they be thus dealt withall, the more they grow; the ſpirit of conviction doth not uſually appear in whirlewinde, bluſtering,

bluſtering, ſtormy, tempeſtuous railing, raging, and wrangling exclamations, but in the ſtill and ſoft voice of brotherly, meek, ſollid, and Chriſtian debating, reaſoning, and arguing out the truth; it is moſt true, it is good to be zealouſly affected in a good thing, yea, that our zeale ſhould even eat us up, but we muſt be zealous according to knowledge, not to eat up our brethren; it is reaſon and not railing that conjures errors out of mens judgements; why ſhould the ſonnes of error be wiſer than the ſonnes of truth? they inſinuate errors into their proſelytes, they watch to deceive, they come under the vizard of humilitie, meekneſſe, and ſweetneſſe, to ſeduce the ſimple; if you will undeceive them, you muſt be that in ſincerity, which deceivers are in hypocriſie, *viz.* truely humble, truely meek, and kinde; 'twas *Pauls* rule, eſpecially towards fallen brethren, *to reſtore them with the ſpirit of meekneſſe*; it was his practice *to catch men by guile*; its no marvaile, that errors abound amongſt us, when men inſtead of rooting them up by a ſtrong hand of arguing, doe onely tread upon them (as upon Cammamell) by lowd reproaches, reaſonleſſe declamations, &c. making them indeed rather to grow and multiply; God (if we may ſo ſay) doth often need mens patience, meekneſſe, humility, but never needs mens paſſions, frowardneſſe, perverſeneſſe; this is to goe down into the Land of darkneſſe to fetch light, to apply our ſelves to Satans Magazin, to furniſh us with weapons to fight the Lords battles; this is for vice to correct ſinne; When men come to heare reaſon againſt error, and finde nothing but railing, what is this but to feed men with ſtones inſtead of bread, and with ſerpents inſtead of fiſhes, would men endeavour to convince men by arguing and reaſoning, as Chriſt did, and not as the Scribes, it would make men aſtoniſhed at their doctrine, and error and hereſie, like *Dagon* before the Arke, would not ſtand before the truths of God ſo mannag'd and aſſerted.

Fifthly, Doe you complain that the worke of reformation is hindered, *Sanballads* and *Tobyaſſes* obſtruct the building of the Temple: wee have been a great while in expectation of ſetling Religion, but alas all is in vaine, wee have nothing but an empty ſhew of reformation, Presbytery is deſpiſed, ſleighted, we are farther off from reformation than wee were ſeverall yeares ſince.

Who hinders your reformation but your ſelves? have you not all incouragements unto a reformation? were ever any of you troubled for the exactneſſe, ſtrictneſſe, or purity of your reformation? may you not keep any man, how great ſoever he be, from your Communi-

nions, who lives ſcandalouſly, looſely, or in groſſe ignorance? is it not evident, as the Sunne at noone-day, that nothing ſtands in your way, but your ſelves? may not all men of diſcerning ſpirits ſee and perceive, what it is that hinders your reformation? ſhall we dictate unto you the common obſervations of ſeeing men, *viz.* that you take not a right method for a pure reformation; for is not this your Cuſtome, you call in all your Pariſh (if houſe-keepers) to chooſe your Elders, your Elders they admit of your members to the Sacrament, and ſo your reformation is made up? is it not too notorious that the moſt of men are not the beſt of men; nay, have not you often told us, that the moſt of men are the worſt of men? and can the worſt of men bring about the beſt of reformations? will the worſt of men make choice of the beſt of rulers, except it be through the wonderfull providence and interpoſition of the hand of God? doe not wee plainly ſee, that the moſt of men have not principles leading towards a ſtrict, a pure, a ſpirituall reformation? doe not men generally *know men after the fleſh*, and eſteeme them accordingly? Whence is it, that wee ſee the great man, though the ignorant man, the rich man, though the prophane man, the Deputie, the Common-Councell-man, the Juſtice of peace, the chiefe man in the Pariſh, he muſt be the Elder, though an ordinary ſwearer, an ignorant, a looſe, a covetous perſon? Doth not every eye obſerve this in the Citie, in the Countrey, &c. and can you drive on that reformation which you pretend unto in this method? are you tied and neceſſitated unto this way? Will not ſwearing, ignorant, covetous, unclean, and unworthy Elders admit of the like Communicants and Members? and can you reforme according to your profeſt deſires in this courſe? Doe you ſay, you have not power to doe otherwiſe? is your government from heaven, or of men? if it be from heaven, as you profeſſe, and a *jus divinum* be ſtampt upon it; what though you have not the powers of men to joyne with you in the work of the Lord; the time (perhaps) is not yet come when the earth ſhall help the Woman? will you doe nothing for the Name of Chriſt, untill you have the powers of the world to aſſiſt you? is this to doe the will of your Father? is this to walke as you have Chriſt and the Apoſtles for your patterne? do you pleaſe men? if you yet pleaſe men, how are you the ſervants of Chriſt?

Will that old ſpirit of fearing the face of man, which poſſeſt many of you in the dayes of the Prelats, never be gone out of you? Doe you profeſſe with the Scribe, *Mat.* 8. 19, 20. *to follow Chriſt whither-ſoever he goes*; and when he tells you, *The Foxes have holes, and the*

Fowles

Fowles of the aire have nests; but the Sonne of Man hath not where to lay his head: Will you with the Scribe steale away, and let Christ heare of you no more? Is it not a Snaily disposition to come abroad onely in the dew, and to creep in during the heat of the day? Is it Christian to *cry Hosanna* unto Christ with the people, while the *garments and Palm-branches* are spread, but to slink away *when hee is led to mount Calvery?* Would you live by the Truth, and not suffer the Truth to live upon you?

Perhaps you will say, that however the Sectaries despise Magistracy, yet you will not distaste Authority by such an hasty practice of that government which you could wish was set up, and therefore would have power from them to carry on the worke of Reformation in peace, that the noise of the hammer may not be heard in Temple work. We reply,

Your care not to provoke Authority we abundantly perceive by the Dialect of your Sermons and Prayers from day to day: we shal give you but one instance more, (which we thought to have reserv'd for the next, but that wee have more than a sufficiency of straw already for that tale of Brick if it be required) and that is of Mr. *Thomas Case*, preaching at *Christ-church* about the 26. of *March*, 1648. from *Jeremy* 14. 19.

We look'd for peace, and there is no good, and for the time of healing, and behold trouble.

Making almost every particular of his Sermon to reflect dishonour, reproach and contempt upon the Parliament; among other things, spake thus, *We looked for burthens to be taken off; but behold, straw is taken from us, and our tale of Brick is still required of us: Coat and Conduct money, High Commission and Star-chamber, these were but childrens play in comparison of the oppressions of our times*; bitterly complaining that we are now become captives unto the lusts and fury of men. That you would have power in your hands, we doe not question; but whether to advance your selves, or Jesus Christ, is somewhat our doubt, all things considered. As for your carrying on of your Temple worke *without the noise of a Hammer*, have we not the sound of Drumme and Trumpets, sounding to battell in the building of your Temple? What's the meaning of these expressions, *Draw the Sword and avenge the Lord of all the blasphemy, &c. that is done unto his Name? It is a sad symptome of Gods displeasure when hee thinkes a people not worthy the looking after, but lets wicked men get the upper hand over them, and let them perish by*

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the lusts and pride of men, as Mr. *Case* said. And, *Lord, we thank thee that thou hast given us any hopes to make them* (speaking of the Scots) *further instrumentall to settle thy truth in this Kingdome*; *Lord blow up these sparkes into a flame*, as Mr. *Jenkin* said. Is this to build the Temple without *the noyse of an hammer?*

You complain you want *power*. Have you not power to doe what you will in a peaceable, sweet, and Christian way? Did the Parliament, or any authority under them, reprove, inhibite, or censure any of you for keeping away any scandalous, ungodly, unworthy man whatsoever, though he was never so great & mighty in the world? Doe you want *power?* May you not thanke your selves? Had you carried your selves meek, humble, lowly, preached *Jesus Christ* as he is tendered in the Gospel, minded indeed a Reformation *according to the word of God, and the example of the best reformed Churches*; what power might you not have had from the Parliament? Did not many godly, sober, wise and judicious Presbyterians, Parliament men and others, joyne with you, stick unto you, engage for you, who now begin to decline you, being so greatly mistaken in you? How had God honoured you in the eyes of Parliament and people, had you indeed thrown by your own honour, and in the simplicity of your hearts honoured him? Had you humbled your selves, God had exalted you; but exalting your selves, God will bring you low. Have not you so represented your Presbyterie in the eyes of men, by your flying out against Parliament, Armie, dissenting Brethren, with such bitter, scandalous, slanderous terms, that many wise & sober men decline you, and are even ashamed of you, though some shallow, fiery, furious spirits are gratified by it, and side with you in it; it's no marvel that the Sectaries (as you cal them) like the house of *David*, multiply, grow stronger & stronger, and rigid *Presbyterians*, like the house of *Saul*, decay and grow weaker and weaker, since you have often cast your Javelins for the destruction of those (*viz.* Parliament and Army) that have fought your battels, destroyed your enemies, yea the *Goliahs* thereof, doing you good and no hurt all your dayes. Doe not you see English spirits cannot endure the *Bramble-government*, even in the Common-wealth, much lesse in the *Church?* Would you indeed (the godly party of you) joyn together, keep out wickednesse and wicked men, be they Lords or Commons, Princes or peasants, high or low, rich or poore, from your holy things, would you preach *Christ*, and not your selves, would you oppose

Error,

Error, Hereſie, Blaſphemy, &c. with arguments, meekneſſe, and wiſdome, with power and demonſtration from Scripture and Reaſon, would you look to your offending brethren of your own Societies, provide for your poor, watch over one another for good, promote holines, love and kindnes among *brethren*, would you endeavour to unite the godly againſt the com non enemie, promote the common intereſt of the Kingdom. Did men ſee your communions beautifull as *Tirza*, comely as *Jeruſalem?* Did men ſee *Chriſt walking in the midſt of your golden Candleſticks?* Did you put on indeed beautifull *garments?* Did men heare the *joyfull ſound and voyce of the Turtle in your congregations?* Did your lips drop as the hony comb, hony and milk being under your tongues, the ſmell of your congregations being like the ſmell of *Lebanon?* Did men ſee that your plants, or members, were as an *Orchard of Pomegranates*, with pleaſant fruits, *Camphire and Spiknard, Calamus and Cynnamon*, with all the trees of *Frankincenſe, Myrrhe* and *Aloes*, with all the chiefe ſpices? Did men obſerve your ſocieties as fountaines of gardens, wels of living water, and ſtreames from *Lebanon*, the Spirit of God ſo blowing upon them, as that the Spices thereof, and their ſweet ſavour did flow out, and were acceptable to God and man; how would you raviſh the lookers on? How would they be taken in the beholding your faith and order? How would you raviſh the hearts of your ſpectators? How would you drain the private meetings of Sectaries, as you call them? But when men in ſtead of beauty ſee nothing but baldnes; in ſtead of the Spirit of Chriſt, wch is a ſpirit of holineſſe, love, gentlenes, and goodnes, men ſee nothing but the ſpirit of pride, of envie, rigidneſſe, cruelty, ſlander, and miſchiefe.

When you talk of a reformation, profeſſe indeed principles of purity in government, *viz.* that your members muſt be godly, prophane perſons kept from the Lords Table, promoting love, goodneſſe, kindneſſe, &c. and yet act not accordingly for want of power as you ſay, not improving what power you have unto theſe things, but complain of the Parliament, as if they were the cauſe, hindering all good government, to make them odious in the eyes of the people; yea, oppoſe, vilifie, and reproach your brethren even for reformation. What doe theſe things but harden mens hearts, and ſteele mens ſpirits ſo againſt you, that you may as ſoon unite light and darkneſſe, *Chriſt* and *Belial*, as drive on that reformation which you thus would make the world beleeve you ſo earneſtly contend for? Are you not offended with your brethren for putting in pra-

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tice your own very principles? Doth it not clearly appeare, that their reformation is rather your envie, than the want of reformation among your selves is cause of your complaint? As the Ruler of the Synagogue envied the glory which the people cast upon Christ for his great workes which he did amongst them, yet hee covered his *pale* of envie with the *red* of zeale, pretending to stand for the honour of the Sabbath: *There are six dayes*, said he to the people, *in which men ought to worke, in them therefore come and be healed, and not on the Sabbath day.*

Can men be so truly and heartily zealous for a blessed reformation in matters of ciphinall, and Church government, and yet in the meane while breake the very law of moralitie, and the rules of good manners, abusing Parliament, Armie, and all that will not bow downe their backes, and subject their neckes to your yoke, it makes men think that your zeale for reformation is your zeale to make your selves great in the world, especially when they see you seek the suppression of those that act your own verie principles of reformation. Is it not like *Herod*, to pretend to seek Christ to worship him, with a true intent to kill him, to pretend reformation, and to set up principles leading that way, and where ever you finde them put in practice, to persecute, molest, and suppresse them that do put them in practice?

Some of you were great conformitants in the dayes of Episcopacie, have you indeed a minde to return again? Doe your soules long after the Summer fruits of Poperie, Organs and Altars, cringings and crouching, Tapers and Wafers, Copes and Rochets, Tippets and Surplices, Caps and Hoods, Crucifixes and Crosses, Pilgrimages and pictures, with all the accoutrements, and the whole prophane glory of the Romish Synagogue? Do you long indeed to have *Lucifer* put again into Heaven, and the Angels of God thrown down into hell in stead of him *viz.* Popish and Prelaticall Priest restored to their former thrones and dignities, and faithfull Ministers of the Gospel (the great troublers of the Israel of the Devill) troden and trampled on like clay and mire under their feet? Is it the great desire of your soules that prophaneneſse and ungodlineſse, lightneſse and looſneſse, oppreſſion and tyranny, drunkenneſse, uncleannesse, and all sorts of wickedneſse may sit in the throne, and that holineſse and righteouſneſse, pietie and purity, religion and liberty should be thrown upon the dunghill? If these be not the venison and savoury meat that your soules thirst after,

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Some of you have been very zealous againſt Conformity in the dayes of Prelacy, bearing the reproaches of hereticke, ſeparatiſts, ſchiſmaticks, from your clamorous adverſaries; had you the glory of God in deſigne, or ſomewhat elſe? wee have obſerved in former dayes, that ſome have ſet out, *Jehu*-like, againſt the ſuperſtition, pride, and oppreſſion of the Clergie, over-running even a civill behaviour in ſome houſes where they have come, tearing and defacing any devotionall pictures, ſcarce enduring a croſſe in a Gentlemans Coat of Armes; and yet afterwards a favourable Prebend-winde, or Chancellour-ſhip, Deanery, or Biſhoprick, did ſo cool them, that they grew the greateſt factors for ſuperſtitious innovations, and fierceſt perſecutors of the contrary minded; as once *Harding*, Biſhop *Jewells* adverſary, who one while was a thundering Preacher, wiſhing he could cry out againſt Poperie as lowd as the bells of *Oſney*, yet afterwards proved a bitter adverſary to the truth: if ſuch things as theſe are in your eyes, *viz.* to be ſome body in poynt of power, honour, and greatneſſe, under the forme of Presbyterie, as others have been under the ſhameſull glory of Prelacy; What doe you all this while but ſow the winde, and what ſhall you reape but the very whirlewinde? labour after vanitie, and may expect nothing but vexation of ſpirit; digge unto your ſelves Ciſternes, but broken Ciſternes that will hold no water; if this be the firſt-borne of your deſires; *viz.* that you might be *honoured before the people*, as was *Sauls* requeſt unto *Samuel*, 1 Sam. 15. 30. *the Lord will rend* your kingdome from you, as he did the kingdome of *Iſrael* from *Saul*, and it may be *give it unto others better than you*; but if this indeed be the true ſtrain, and driſt of your hearts, *viz. That God in all things may be glorified through Jeſus Chriſt*, as the Apoſtle hath it, 1 *Pet.* 4. 11. You may expect honour upon a Goſpel ground, *viz.* a Covenant of grace, wherein it is promiſed, that *God will honour them that honour him*, and therefore wee beſeech you (if you can beare an exhortation from Heaven by the hands of your brethren, who in the ſinceritie and ſimplicitie of their ſpirits doe judge themſelves not worthy to be named the ſame day with many

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of you in reſpect of your piety and parts, learning and abilities to ſerve the Lord Jeſus) that you would be pleaſed to *follow the truth in love*, Epheſ. 4. 15. and *to provoke one another to love*, Heb. 10. 24. *Bearing one anothers burthens, and ſo fulfilling the Law of Chriſt*, Gal. 6. 1, 2. *Taking heed of biting and devouring one another, leaſt we be conſumed one of another*, Gal. 5. 15. *Walking by the ſame rule ſo farre as wee have mutually attained, confidently expecting that God will ſeaſonably reveale himſelfe unto the miſtaken*, Phil. 3. 15, 16. *God is love, and he that dwelleth in love, dwelleth in God, and God in him*, 1 Joh. 4. 9. Wee differ from God in heart, in life, in judgement, in practice, and yet ſtill *God is love*; *The Father hath loved us, beyee therefore followers of God as deare children, and walk in love*, Epheſ. 5. 1, 2. *The Sonne hath loved us, even as the Father hath loved the Sonne*, Joh. 15. 9. The holy Spirit is a Spirit of love, 2 *Tim.* 1. 7. and the fruit of it is love, *Gal.* 5. 22. And where ever it is in truth, it knits the heart with the Saints in love, *Coloſ.* 2. 2. rooting and grounding them in love, *Epheſ* 3. 17. cauſing not onely the report of their faith in Chriſt Jeſus, but alſo of their love to all Saints to be heard abroad in the world, *Col.* 1. 4. The Father, the Sonne, the Holy Spirit loveth us, notwithſtanding our vaſt and infinite diſproportion and difference from this holy Trinity in our judgements, wills, affections, lives, and converſations; and ſurely they that are *taught of God doe love one another*, 1 Theſ. 4. 9. Conſider how ſweetly, and kindly the almighty treateth with the ſonnes of men, his words are ſoft, breaking our bones, *Prov.* 25. 15. and his writings are words of reconciliation, ſending his Embaſſadours *to beſeech us*, and moſt kindly to *pray us in Chriſts* name and ſtead, to be reconciled unto God, 2 *Cor.* 5. 20.

Conſider, wee cannot as yet be all of one minde, which is our affliction as well as our ſinne, yet may we be all of one heart, the failings wherein is more our ſinne than our ſorrow, unity in judgement is the promiſed bleſſing of another age, but unity in affection is our preſent duty, though wee cannot ſpeak all the ſame things of faith, through our difference in judgement, yet we may all ſpeak the ſame things of love through the unity of our affections; though we cannot agree in all things, which ſhould be all our griefe, yet wee all agree in this thing, to ſtrive together to know the truth as it is in Jeſus, which calls for our love to one another, God in Chriſt, and Chriſt in God, is the pure ſpring of that divine love which is alwaies running from God to Chriſt, and from Chriſt to God, the ſtreames

whereof

whereof doe cheare the hearts of all the Saints, but the Saints in Christ, and Christ in Saints, should make each lovely in each others eyes; our mutuall interest in Jesus Christ should make us value each other as precious jewells, which God will make up in the day of his glory, *Mal.* 3. 17. Wee are all acceptable to God in the beloved, *Ephes.* 1. 6. and why not then unto one another.

Wee all know but in part, 1 *Cor.* 13. 9. And therefore none are so perfectly acquainted with one truth, that he needs no further light about the same, and it is to be conceived, that the errors of judgement in the godly, ariseth not from the love of error, but the mistake of truth; so that the light of the Saints possibly may be dim; and their darknesse or ignorance not absolutely without or utterly remote from some light: they ought therefore to heare one another patiently, and to beare with one another kindly, it is the propertie of the Father of lights, and of the Sonne of righteousnesse, the light of the world, that in him should be all light, and no darknesse at all: *He that dwelleth in love, dwelleth in light*, for God is light. *He that saith he is in light, and hateth his brother, is in darknesse, and walketh in darknesse.* (Notwithstanding his great presumption of his large abilities.) *He knoweth not whether he goeth, because that darknesse hath blinded his eyes*, vers. 11.

A passionate, peevish, froward, pettish, perverse Professor, is seldome acquainted with the truth as it is in Jesus, meekenesse encapableth a man to receive the truth. *James* 1. 21. A froward heart and a perverse tongue, or pen, commonly goeth together; and *Salomon* saith, that *one findeth no good, and the other falleth into mischiefe*, Prov. 17. 20. He that thinketh he knoweth nothing as he ought to know, is in the sweetest capacity to be taught of the Father, who filleth the hungry with good things, but sendeth the rich empty away. Resisting the proud, he giveth grace to the humble, the Lord guideth the meeke in judgement, and them will he teach his way, *Psal.* 25. 9. Those who are become like weaned children, doth he teach knowledge, and understand doctrine, *Esay* 28. 9. A froward heart and tongue, is an abomination unto the Lord, and therefore the secrets of the Lord cannot be with such. Swelling words commonly come from shallow braines; and the most ignorant are most conceited; *With the lowly there is wisdome*, Prov. 11. 2. A railing tongue is like the *raging waves, foaming out its own shame*, Jude 13. The Lord teacheth the lowly person, and such is fit to teach his brother.

Men doe much prejudice the truth by a passionate endeavour to vindicate the same, raylng language and invective lines, vailes the truth that it cannot be seen, who loves to drinke in troubled waters, or puddle streames? When mens foame of malice, envie and discontent, appeare in the surface of their peevish lines, who will look for truth therein? A smooth pen shall not bewitch us: for we will examine what it affirmes. A scolding Dialect shall not corrupt us; for we will never bestow the paines to read it, truth hath never need of passion, but oft of patience. A froward pen oft-times stirres up other mens passions, but seldome setleth any mans judgement; frowardnesse raiseth up frowardnesse, and strife stirreth up strife, and both together rejoyceth the Devill, and sporteth his children, and the truth is neglected all the while. He that endeavours to conquer error with good successe, must bring along with *Meeknesse* and *Truth*; and having both, may ride on and prosper, *Psal.* 45. 4.

Men doe seldome contend for truth in a railing Dialect, it is mastery more than truth that is so sought out, passion, envy, hatred, malice, are the fruits of the flesh, and can these contend for their destroyer, the spirit of truth?

Consider how doth it gratifie the designes of the adversarie, that the Saints should thus wrangle each with his brother? how doth this cheere up the Popish, Episcopall, Presbyteriall, Independent, Antinominicall, Anabaptisticall, Jesuite: For I presume the Jesuite personates them all, and whose ends we prosecute by our unhappy divisions amongst our selves: how is this told in *Gath*, & published in *Askalon?* how do the daughters of the *Philistims* rejoyce, and the daughters of the uncircumcised triumph? how do they jeere at our discord, that we our selves prove thorns in one anothers eyes, and goads in one anothers sides? boasting that they lasht us with rods, but we our selves with Scorpions and that our own little fingers will we heavier upon one another, than their loynes were upon us all. They oppresst us, and we were pitied of all; we oppresse our selves, and then who pitieth us? They ruin'd us by an usurpation, and shall we strive to ruine one another by a law? They crusht us by the heavie sentences of the high Commission and Star-chamber, and shall we endeavour to doe the same by the authority of Parliament? If we love not one another, let us love our selves; for each undermineth his own security, by circumventing his brothers peace.

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How doe Saints lose in each others hearts, when they gall and grieve and vex one another in each others pen? To give milk and hony for vinegar and gall, blessing for cursing, kinde words for bitter language, this is indeed our duty; but hereunto who hath attained? And shall we tempt one another with such provocations? Sorrow and trouble, persecution and affliction, envie and malice, evill speaking and railing, we expect from the world, but better quarter from better people: the Saints should be each others shelter, we doe not gather grapes from thornes, nor briers from vines, men doe not gather figges from thistles, nor prickles from figge-trees. Churlish language I expect from a *Nabal*, not from a *David*; scoffes from an *Ismael*, not from an *Isaac*; railing from a *Rabshekah*, not from an *Hezekiah*; Dungeons from an *Ahab*, not from a *Michaiah*; prisons from an *Herod*, not from *John* the Baptist; chaines from a *Nero*, not from a *Paul*; banishment from *Flavius Domitian*, not from *John* the Evangelist; jeeres from a *Julian*, not from a Christian.

Consider the deare relation wherein we stand each to other in Jesus Christ, have we not the same Lord, the same Faith, the same Baptisme? Did we not all lie together as it were in the same womb of the Almighties gracious purpose? Are we not all the price of the same ransome, the redeemed of the same Saviour? Doth not the same Spirit of Jesus breathe in our hearts? the same blood of Jesus run in our veins? Are we not all brethren in the faith? and shall brethren reproach brethren? brethren raile against brethren? What! brethren without bowels, without naturall affection to brethren? Who but a *Cain* will seek the ruine of a brother *Abel*, because his holy services are more acceptable than his own? Who but a *Ham* will betray the nakednesse of his own family? God put enmity between Satan and Saints, but Satan puts enmity between Saints and Saints; whose works they doe that foment the same. *An ungodly man diggeth up evill, and in his lips there is a burning fire, and a froward man soweth strife, and a whisperer seperateth chief friends*, Pro. 16.27,28. And it is *a wicked man that walketh with a froward mouth*, Pro.6. 12. And shall such be found among the Saints? Oh where is that Spirit that should knit our hearts together in love? Are we we not all members of the same body? If one suffer, doe not all suffer? and shall we persecute one another? if one be disgrac'd, doe we not all blush? and shall we shame one another? Is love the sign of a disciple of Christ, and shall we hate one another? Doth not

each

each member need his fellow, and shall each destroy each other? Is the body of Christ the horrid monster of these monstrous times? Is it thus amongst *Turks* and *Pagans*, *Mahumitans*, *Atheists* or *Papists*? Doe Malignants thus rail against Malignants, Cavaliers against Cavaliers? Are there such bitter words, or biting language, such harsh sayings or hard speakings to be heard in the camp of our adversaries? Deare Sirs, is it truth or trouble you thus pursue? if the truth, fight for it in its own way, it calls for your love to it selfe and children, and not for your rancor; for your pains, and not your passion; it calls for help, and not for hindrance; if *Truth* doth reigne, why scratch you her with a crown of thornes, giving her vinegar and gall to drink? If *Truth* be Queen, her Royall attendance, & Maids of honour should be love and meeknesse, gentlenesse and goodnesse, kindnes & mercy, forbearance and pitie. Why do men vex her with pride and passion, strife and contention, frowardnesse and anger? Her kingdome is peace, her commands are love, her Royall law to her loyall subjects is, *Follow the truth together in love*, Eph. 4. 15. Lyons and Wolves, Beares and Tygers, Dragons and Vultures, with such hurtfull creatures, becomes the shady wilderneſſe of the wicked world; but none that doe destroy, should approach the Lords holy mountain. It becomes Toads to belch out venome, and hellish Furies to spit fire each at other, and not the Saints of the most high God; shall they dig out one anothers bowels, rend one anothers name? Deareest Sirs, *Turn your swords into plow-shares, and your spears into pruning hookes, and learn no more to warre one against another*, *Esay* 2. 4. Let the Wolfe dwell with the Lamb, and the Leopard lie down with the Kid, and a child by truth lead them both. *Let no corrupt communication come out of your mouth, but that which is good for the use of edefying, that may administer grace to the hearers, and let all bitternesse, and wrath, and anger, clamour and evill speaking, be put away from you, with all malice, and be ye kind one to another, tender-hearted, forgiving one another, as God for Christs sake hath forgiven you*, Ephes. 4. 29 31, 32.

We beseech you, Sirs, have mercy upon your own native Kingdome, and doe not sacrifice it upon the sinfull service of carnall interests; we come to heare you preach the Gospel of peace, do not cast amongst us the seeds of warre; we come for bread, do not give us stones, for fish, do not give us Scorpions; for the waters of life, do not put into our mouthes the waters of gall; for the Apples

ples of *Eden*, feed us not with the Apples of *Sodom*; shall our reformation be reformality? have we sworn against Prelacie only in title? We shall say no more, but referring all that hath been said unto your most candid and Christian consideration, shall here conclude with the briefe tender of some few Queries.

First, whether you did ever perceive such a spirit of prophanenesse, lewdnesse and wickednesse, such contempt, scorn and reproach cast upon Authoritie and all Civill Government in Citie and Kingdom, such a spirit of life, power and vigor among the troops of malignants, since the beginning of this Parliament, as you doe now: And whether this kind of preaching and praying as hath been here declared, doe not beget these things, every malignant rejoycing in it?

Secondly, whether you think in your consciences that this spirit that is thus raised, can be so soon allayed or no; and if not, what will be the issue of it in the latter end?

Thirdly, whether you have observed since such kind of preaching and praying hath been practised among you, that the spirit of Faith and Repentance, of conversion unto God, and confirmation in Jesus Christ, such a spirit of knowledge, of love, and holinesse, hath accompanied your Ministery, and the observation thereof hath comforted your hearts?

Fourthly, whether you are not perswaded in your own hearts and consciences, that you have a great influence both in City and Countrey, upon the hearts and spirits of the Inhabitants of the Kingdome, so farre to prevaile, as to encourage or discourage, to engage the inhabitants of the Kingdome one way or another by pressing upon them the Solemne League and Covenant, and whether your endeavours have not been improved to stirre up the people against that party which God hath blessed in the subjection of the common enemy of the Kingdome, and whether you can suppose, that if the enemy prevaile, the consideration of your own endeavours in pulling downe mischiefes upon your own heads, and upon the heads of all the godly party in the Land, will not be as gall and wormwood, as a fire from beneath in your very bowels, as darts of the Almighty sticking in your sides, and as a sword that will pierce your very soules?

Fifthly, whether you doe not think in your consciences, that the main end of the Covenant, (so farre as it was religious) was the uniting of all the godly party against the common enemies of the kingdome of Jesus Christ, the prophane rabble of the world, and so farre as the end of the Covenant was Civill) the uniting of all the well-affected against the common enemies of the peace, interest, and liberties of the Kingdome, (the Covenant binding us absolutely to the Parliament and their priviledges, the Kingdome and its

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liberties, and to the King but relatively and in subordination and subservience to these,) and whether that now the Covenant be not made (through the interpretation put upon it) the great engine to divide the godly party, and to unite the prophane party against them, and to engage and stirre up mens spirits against the Parliament and well-affected party, and to stand for the King absolutely without any relation or respect to the Parliament and their priviledges, the Kingdome and their liberties.

Sixthly, whether the Army of England be not the great obstacle and Rhemora of the Malignants, the Papists, the Cavaliers, the Prelaticall and disaffected party of the Kingdome; and whether any thing appeares in reason to hinder the King and his party, that have engaged themselves in such bloody warres in the two Kingdomes, the Prelate to return to their glory, power and greatnesse, the Papists to return into, nay to advance their interest in this kingdome; and not onely the reducing of this Kingdome unto all its former sinfull vanities, wickednesses, miseries and oppressions, but also the bringing of it up (or rather down) unto that state of Popery and slavery that was in prosecution before this Parliament began, (whether we say any thing hinders these things at this time) but the Army, or at least so hinders as could hinder, was it not for the Army, and whether any party hath cast such scorne, shame and contempt upon the Army as your selves have done?

Seventhly, whether it would not be more for the glory of God, the peace of the Kingdome, the healing our divisions, the setling of reformation, to throw by your froward preaching, and to use no more perversnesse in prayer, but to promote faith and love amongst the the Saints, and the reuniting them against that flood of ungodlinesse, malignity and wickednesse that is now ready to swallow them up.

Eighthly and lastly, whether it would not be the best vindication of your holinesse and goodnesse; the most effectuall answer that you can make to the charges that are laid against you in this booke, to behave your selves so (for future) especially in Pulpit, that others, and not your selves; may hereafter plead your integrity and reformation; we expect to have little from you in preaching and praying (at least a good while) but a justification of your selves, and lifting up of your selves, and pleading your own innocency, &c. but whether it be not better so to order your wayes, that others (and they not your own engaged party) but moderate, pious, learned, and godly (Ministers and others) may praise you, and not your own lips.

If you do judge a just and righteous judgement in these Queries, we are confident of common good; but if not, we shall conclude with that of Hosea 9. 7. The Prophet is a fool, and the Spirituall man is mad.

FINIS.